



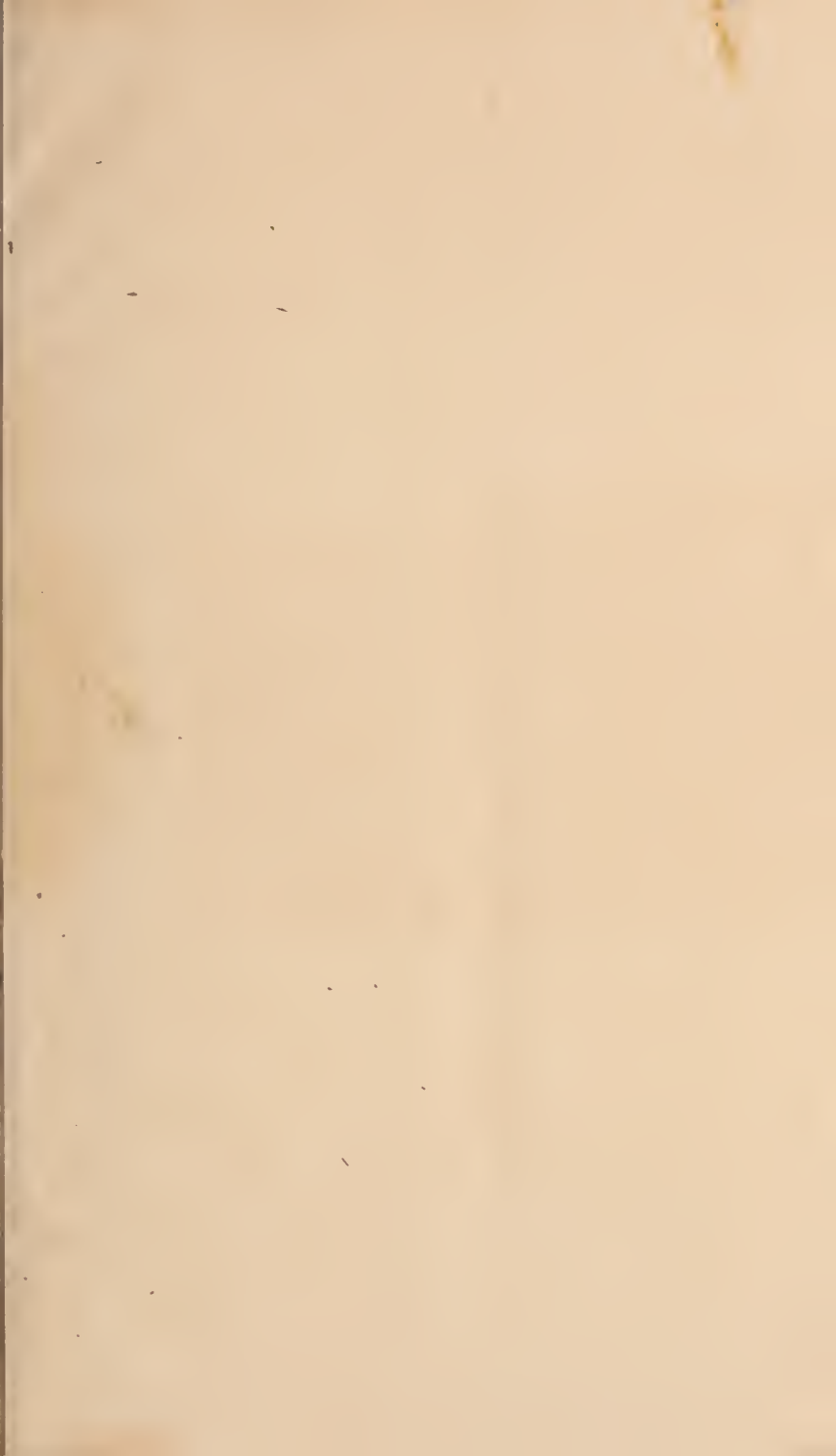
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ART. I. *An inquiry into the proper mode of rendering the word God in translating the Sacred Scriptures into the Chinese language.* By W. H. MEDHURST.

The Taoist opinion of the Five Tes corresponds in a great measure with that of the Confucian school.

In the 廣博物志 Kwang pǒ wǔl che, sect. 5, we have the names of the Five Tes as above given, and their residences described, while they are said to preside over the five elements. In the 12th section, they say that the Five Tes appeared to Shún, and predicted the time of his ascent to Heaven: after which they came and escorted him in open day to the skies. In a subsequent section, the Five Tes are represented as ascending their chariots, followed by a host of officers, who with themselves were subject to the authority of a certain 大帝 Ta Te, Great Te, who was again inferior to Laou-keun, the founder of the Taou sect. In the same sentence, affairs are said to be all under the cognizance of Shang-te, who dwells in the 帝庭 Te t'hing, court of the Supreme. In the 25th section, speaking of the human body, the navel is described as the pivot of the five viscera, in the midst of which the five Tes preside. In the same work the different Tes are spoken of separately, and various acts and attributes are ascribed to them. In the 26th sect. the ancient emperor 炎帝 Yen-te is said to be the present 北帝 Pih Te of the northern region, and superintendent of all the Kwei Shins throughout the world. In the 38th sect. the 赤帝 tsih Te, Red

'Te, belonging to the southern quarter, is said to have had a daughter, who studied the principles of 'Taou, that she might become a fairy. Her dwelling was on the top of a mulberry tree, where she made herself a nest, sometimes appearing as a white sparrow, and sometimes as a young female. The Red 'Te wished her to come down, but in vain. He then drove her out of her nest by means of fire, when she flew up to heaven, and became a 帝女 te nyu, goddess. From which we perceive that the Taoists considered the five Tes, not only as actual beings, but as having children, which, however, they could not control; as was the case also with the fabled gods of Grecian mythology.

The Taoists not only believed in the Five Tes, spoken of by the Confucian sect, but in a variety of Tes, great and small, who must all be considered in the light of gods, according to their creed. First they had their 玉皇上帝 Yüh hwang Shang-te, perfect imperial Shang-te, whom they considered as Supreme in heaven and earth; his title runs thus; "the perfectly imperial great celestial Te, who at the extreme beginning opened out heaven and who has ever since regulated the various kulpas, 含真 han chin, possessing divinity, 體道 t'he taou, and embodying reason, the most honourable in the glorious heavens," (see the 三教全書 San keaou tseuen shoo.) This 玉帝 Yüh-te is said in the 太上感應篇 T'hae-shang kan yin p'een, to have issued his orders to 玄帝 Heuen te, to take command of the 天神 T'h'een Shin, celestial spirits, and 天將 Th'een ts'ang, celestial generals, and to go round and inspect all in heaven above and earth below, examining into the merits and demerits of nien and 神 shin, spirits, and sending up a monthly report. When the 神 shin, spirits, performed meritorious actions, he was to report, but when the spirits transgressed he was to degrade them into 鬼 kwei, evil genii; while the evil genii on transgressing were to be cut asunder and annihilated.

In the 廣博物志 Kwang pō wūh che, the Taoists say, that in each quarter of the celestial region, east, west, north, and south, there are eight 天 t'h'een, or divinities, making 32 in all, each of whom has the word 天帝 t'h'een te, celestial Te attached to his name. In the 2nd section, we have a description of the flower of immortality, one taste of which confers on a person 真 chin, divinity, equally with 玉帝 Yüh te. It is also said, that in the star where Yüh-te resides, there is a purple-coloured pearly gallery, inhabited

by three canonized immortal beings, in which gallery is 帝席 te seih, the table of the gods. In the 12th section, Laou-keun, the founder of the Taou sect, is introduced as saying, that 元始天尊 Yuen che t'hëen tsun, the first original honoured one of heaven, observing Laou-keun's merit, conferred on him the title of 太上 T'hae shang, the great Supreme, and appointed him to be the celestial Te of the pearly altar. A little further on, he speaks of having been constituted a Te, under the name of 老帝君 Laou te keun. He is also called in the same chapter 太上天帝 t'hae shang t'hëen te, the great supreme celestial Te. Further on, the great Tes are spoken of as in some respects synonymous with the 仙 sën, immortals. In the 14th section, the 神 shins of various hills are represented under the most uncouth forms, and are also called the Tes of the said hills; shewing that the word Te is used by the Taouists for the genii of hills and rivers. A little further on, we read of the lawn of Te, on a certain hill, with a fairy-like 神 Shin to guard it; while the capital of Te is also said to have a Shin to guard it. In the 5th section, under the head of geography, the writer gives a fanciful description of the Himalaya mountains, the ascent of which will insure immortality. Above this region is the 上天 shang t'hëen, high heaven, which is called, the residence of 大帝 Ta Te, the Great Te. The writer then goes on to describe a tree, which, planted on earth, mounts up to heaven, and affords a medium of communication, by means of which the 衆帝 chung te, multitude of Tes, ascend and descend. A similar expression occurs in the Odes of Soo, sect. 25, who says, that an emperor at his death mounted the fleecy clouds, and soared away with the host of Tes, upon prancing dragons. In the 20th section, various famous men of antiquity are alluded to as the officers of different Tes, in the world of spirits: one is said to be the 鬼帝 kwei te, the Te presiding over evil spirits in the northern region, and another over the evil spirits in the middle region. Thus we see, that according to the Taou system, a number of spiritual beings are called Tes, from the Yüehwang Shang-te, and Laou-keun, down to the multitude of Tes who run up and down heaven's ladder, and the tribe of Tes who are in some respects synonymous with the 仙 sën, immortals, and who, in the Chinese estimation, hold no office at all. Thus the word is employed without reference to authority, and is not a name of office, but one descriptive of the state and condition of a class of beings.

With regard to the views entertained by the Buddhist sect, we

have distinct evidence of their using *Te* in the sense of a divine spiritual being.

In the **法寶標目** *Fă paou p'heou mŭh*, section 16 page 32, Buddha, under the name of *Shih-k'ea-mun-i*, is called **帝釋** *Te Shih*, the God *Shih*, who does not deign to stoop before the honoured of heaven.

In the **成道記** *Ching taou ke*, the same phrase, *Te Shih*, occurs very frequently, with reference to Buddha.

In the Imperial Essays, section 19, page 11, we have the copy of an inscription attached by *K'een-lung* to a Buddhist temple, in which he speaks of **帝釋** *Te Shih*, the God *Shih* dwelling in the middle heavens; shewing that the application of the word *Te* to Buddha is sanctioned by Imperial authority.

In the **廣博物志** *Kwang p'ö wŭh che*, section 1, we have a description of the heaven of Buddha, in which after depicting the celestial city, which is said to be built of gold, and garnished with pearls, the writer proceeds to describe the residence of the houris, whose number amounts to millions, and who are all the wives of **帝釋** *Te Shih*. In the 37th section, the same person is called **天帝釋** *T'h'een te shih*, the celestial *Te Shih*. It appears that, according to the Buddhist system, *Sakya* was the family name of Buddha, who after his death, is supposed to have been deified. The word *Te*, prefixed to his name, most probably refers to his absorption into the Deity; as neither before his death, nor after it, do we ever read of his having been invested with any authority, either in heaven or on earth.* It is to his divinity, therefore, and not to his supremacy alone, that the word *Te* refers, shewing that the term is to be understood as indicative of condition as much as authority.

One of the most celebrated deified persons among the Chinese, and one who is honoured by all the sects, is **關帝** *Kwan-te*, called also **武帝** *Woo-te*, the god of war. He was a hero, who flourished in the time of the three kingdoms, (A. D. 260) and was celebrated both for his great bravery and his tried fidelity. His righteousness and benevolence were said to have equalled Heaven, and to have assimilated him to the Divinity; and being supposed to have come to the succour of the reigning family at different periods, he has been elevated to the rank of a god, and worshipped accordingly. In a

* Ward, in his mythology of the Hindoos, says, that when a man by religious merit attains to the rank of a superior deity, he is not regarded as the Governor of the world. Buddha is considered as such a deity, and therefore his elevation is to be looked on as a deification, without any reference to rule.

popular work, treating of this hero, in 8 volumes, we have an account of his life and death, as well as of his subsequent apotheosis, which is said to have taken place in the Ming dynasty, when 祭始稱帝 *tsé ché ch'ing té*, he was sacrificed to, and first called a *Té*. In the present dynasty, he was designated a 大帝 *Ta té*, great God, and his tablet ordered to be set up in every temple, throughout the empire : in consequence of which we find the shrine of Kwan-te, almost always erected in temples dedicated to the honour of Buddha, though he had no connection with that sect of religion.

We subjoin a list of the different beings, who are worshipped as *Tés* by the various sects in China.

1. By the sect of the Confucians.

帝 *Té*, who is spoken of, and honoured as the Supreme ; this word is used in all the ancient classics repeatedly in the sense of God, as to what he is and does, in the production, government, and guidance of all things ; while the highest act of worship is addressed to him. This being is variously called 天 *t'heen*, Heaven, in the sense of Providence, and 上帝 *Shang-te*, with reference to his supremacy over all ; also 昊天上帝 *Haou t'heen Shang-te*, the *Shang-te* of the glorious heavens, and 皇天上帝 *Hwang t'heen Shang-te*, the *Shang-te* of Imperial Heaven.

五帝 *Woo té*, the five *Tés*, who are the 倉帝 *Tsang té*, the Green *Té*, called, 靈威仰 *Ling-wei-gang* ; the 赤帝 *Tseih té*, Red *Té*, called 赤熛怒 *Tseih-p'heaou-noo* ; the 黃帝 *Hwang té*, Yellow *Té*, called 含樞紐 *Shay-keu-new* ; the 白帝 *Pih té*, White *Té*, called 白招拒 *Pih-chaou-ken*, and the 黑帝 *Hih té*, Black *Té*, called 叶光紀 *Heih-kwang-ke*.

文帝 *Wán té*, or 文章帝君 *Wán chang té keun*, the god of letters, who is supposed to have gone through 17 transmigrations, as a high mandarin ; he is generally worshipped by the literati and his image is set up in the temples adjoining those dedicated to Confucius.

武帝 *Woo-te*, or 關帝 *Kwan-te*, the god of war, already alluded to.

2. By the sect of Taou.

玉皇上帝 *Yü hwang Shang-te*, the Perfect Imperial *Shang-te*, the most honourable in Heaven. (Morrison.) The king of Heaven, (De Guignes.) Also called the 玉皇大帝 *Yü hwang ta té*, Perfect Imperial great *Té*.

三元大帝 San yuen ta te, the three-fold original Great Te.

三極大帝 San keu ta te, the Great Te who is the three-fold hinge of nature.

三官大帝 San kwan ta te, the triple ruler, the Great Te.

元天上帝 Yuen t'héen Shang-te, the originally celestial Shang-te.

雷祖大帝 Luy tsoo ta te, the god of thunder.

玄天上帝 Heuen t'héen Shang-te, the Shang-te of the sombre heavens; also called **玄天大帝** Heuen t'héen ta te, the great Te of the sombre heavens; who is the same with **北帝** Pih te, the god of the north.

東華帝君 Tung hwa te keun, god of the eastern mountain.

司天昭聖帝 Sze t'héen chaou shing te, the Te of the managing heavens, who reflects the brightness of the sages: or god of the southern mountain.

金天順聖帝 Kin t'héen shun shing te, the Te of the golden heavens, who complies with the sages: the god of the western mountain.

安天玄聖帝 Gnan t'héen heuen shing te, the Te of the peaceful heavens, who controuls the sages; the god of the northern mountain.

中天崇聖帝 Chung t'héen tsung shing te, the Te of the middle heavens, who honours the sages; the god of the middle mountain.

太陽大帝 T'hae ning ta te, the great Te of perfect tranquillity.

太寧大帝 T'hae yang ta te, the great Te of the larger luminary, (the sun.)

紫微大帝 Tsze wei ta te, the great Te of the arctic regions.

協天大帝 Hëë t'héen ta te, the great Te who aids the heavens, a designation of **關帝** Kwan-te, the god of war.

3. The Buddhists, as we have already seen, call Shih'kea a Te; and that they do not thus denominate him merely in respect to his rule, is evident from what has been already advanced, and from the form under which he is represented in the temples; not as a Sovereign exalted on a throne, but as a devotee seated on a water lily, in a sea of milk, with no insignia of royalty about him, while a halo is figured about his head indicative of his divinity. *

* In a Buddhist classic, called the **高王真經** Kaou wang chin king,

From the above, it is evident, that the word 天 Te, is used by all the sects of religion in China, not so much in the sense of rule and authority, though such an idea is attached to the term, as in the sense of divinity, and superhuman existence: thus shewing that 天 Te is employed generically for God, and is applied to the highest, as well as a multitude of inferior divinities, worshipped by the Chinese. The sense in which it is to be taken, may be gathered from the title of the well-known native work on the three religions of China, which runs as follows; "the origin and spring of the three religions, including the 聖 shing, holy ones, 天 te, gods, 佛 fūh, Buddhas, and 帥 shwae, leaders; with a complete view of all the 神 shin, spirits, that are known"

We come now to the consideration of the objections that have been urged against Te, as generic for God.

The first objection is that Te means, not God, but ruler. In proof of this, reference has been made to the 說文 Shwō-wān, an old dictionary, which says, that Te means "to judge, or a judge," in the sense of discriminating accurately and judging justly: and that it is "the designation of one who rules over the empire," of course applied to the emperor because he is supposed to judge just judgment. The Shwō-wān is, however, known to be a very concise dictionary, giving only one or two definitions of all the words occurring in it. Another vocabulary, called the 六書故 Lūh-shoo-koo, says that "Te is the honourable designation of a sovereign ruler, hence Heaven, or the Divinity, is called Shang-te, the five elements are called the five Tes, and the Son of Heaven is called Te." It would appear from this that Te means a sovereign ruler, and as such is applied to the Supreme, as well as inferior divinities, and likewise to the chief sovereign among men; but it does not follow, because a

we have an enumeration of various deities, beginning with the 佛 Fūhs or Buddhas, then passing on to the various 觀音 Kwan yins, after that noticing the 菩薩 Poo sahs, and closing with the 天 Tes, of which the following is a list: 離波離波帝 Le po le po Te, 求訶求訶 天

Kew ko kew ko Te, 陀羅尼 天 To lo ne Te, 尼訶羅 天 Ne ko lo Te, 毗離尼 天 Pe le ne Te; 摩阿伽 天 Mo o kea Te, and

真靈乾 天 Chin ling kēen Te; all these, with the exception of the last, are foreign names transferred into the Chinese, and refer doubtless to the various gods worshipped by the Buddhists, in addition to the Buddhas, Kwan Yins, and Poo-sahs, (who go under the general name of Tes.) Throughout this Classic the gods are not called Shins at all.

word is originally indicative of a single attribute of the Divine Being, and on that account is applied to him as well as others, who possess that attribute in some degree, that therefore it cannot be used generically for God; for we know that *El*, in Hebrew, signifies originally a strong one, a mighty hero, a champion, and yet it has become an appellative for God in the Scriptures.* This very term also is supposed by Gesenius to be a primitive word, presenting the idea of strength and power, from which is derived *Alah* (Hebrew), to invoke God, and *Alah* (Arab.) to worship God, and ultimately *Elohim* in the one language, and *Allah* in the other, the principal generic names for God in those languages. Even our own word God, in English, is by Dr. Henderson, in his edition of Buck's Theological Dictionary, said to be derived from the Icelandic *Godi*, which signifies the Supreme Magistrate and is thus strikingly characteristic of Jehovah, as the moral Governor of the universe.

We have already quoted the Chinese Imperial Dictionary, (the best authority for the signification of words that we are acquainted with) which makes *Te* to be one of the names of Heaven, or the Divinity, and says that it is applied to human rulers, only as they may be supposed to imitate Heaven in virtue. *Shang-te*, he also tells us is Heaven, or the Divinity; and the five *Tes* are the names of five spiritual beings sometimes called *Shang-tes*, who have charge over the elements. It would appear from *Kang-he*, therefore, that *Te* or *Shang-te* is used generically for God, in the Chinese language.

Another objection against *Te* is, that it simply marks the relation between the ruler and the ruled, without giving us the slightest intimation to what class of beings, whether visible or invisible, human or divine the said ruler may belong. To this we may reply, that we have already adduced instances of the employment of the word *Te*, in which there can be no mistake about its referring to an invisible and divine being or beings. The word itself is explained by the chief

* Some have differed about its application, particularly in Is. 9: 5. where Gesenius has rendered *El Gibbor*, the mighty hero, which phrase most interpreters have translated "the mighty God." As this is one of the passages brought forward in proof of our Lord's Divinity, much importance is attached to it; and the maintainers of the orthodox creed would be very sorry to see it deprived of its force. But on the theory that the original meaning of a word must be always retained, and that the secondary signification may only be referred to when the exigency of the case requires it, no doubt we should have to surrender this text into the hands of the Unitarians; and even that other passage, Isa. 7: 14. would have to be given up likewise, had not an inspired writer explained it to mean, "Immanuel, God with us." We infer therefore that no rule can be laid down for the interpretation of terms, which are used in various senses, by ascertaining which is the primary meaning. We must ascertain what standard writers mean by its use, and translate accordingly.

Lexicographer to mean Heaven and to be one of the names of Heaven, while only those are said by him to be rightly called *Te*s, whose virtue corresponds to that of Heaven. In all which we have no reference to the relation existing between the ruler and the ruled. The same author says, that *Te* is one who judges justly, and because Heaven, or the Divinity, judges impartially and universally, therefore that being is called *Te*; while human rulers on account of their imitating Heaven in this respect, are called *Te*s; here the reference is to moral qualities, and not to power or authority.

That *Te* conveys the idea of relationship in a certain sense, is no argument against its being used generically for God; for Horsley thinks, that "the word *Elohim* is expressive of relation; not, however, of a relationship between equals, but of a relationship between a superior and inferiors. The superior is evidently the most absolute, the dependence on the side of the other party, the most complete and entire." The quotations from the Chinese classics, above made abundantly shew that such a relationship exists between *Te* or Shang-te, and those who adore him. The moulding and framing of things, as the potter does the clay, together with the producing and completing of the myriad of things, which are ascribed to *Te*, refer to the relationship that subsists between the former and the formed, and not between the ruler and the ruled. All things getting their forms completed from *Te*, as men get their forms completed from their parents; and all men coming originally from Heaven, as children do from their parents, refer to the relationship that exists between the progenitor and the offspring, more than to that which obtains between a king and his subjects. The being the first of all existences, is not the characteristic of one who is simply a ruler. The causing things to issue forth in spring, or the making of the energies of nature to bud and move, is rather the work of a God, than of a governor. But especially the conferring of a virtuous nature on mankind, resulting in sincere and reverential thoughts, is not the work of any ruler, but one, who in performing such acts, displays more the attributes of a divine than of a human benefactor. When *Te* is said to lead and influence men's minds, in every action and passion of their daily avocations, there is certainly a distinct reference to an invisible superintendent of human affairs, because these are results which no visible agent could produce. So, when *Te* is said to know all things, to perceive our reverence in worship, or detect the smallest degree of insincerity: when he controuls the heart, looks on men's feelings,

and sees them more clearly than in the brightest mirror; the reference is most assuredly to a spiritual and omniscient being; while the spirits of the just being represented as ascending and descending in the presence of 'Te, proves that in these passages the writers had no reference to any ruler of the present world, but to him who decides the destinies of the world to come. It is true, the Chinese in the above connections make use of a term which means also a ruler, but they employ it in a different sense from that in which the word is generally understood, and shew that they intend by it a higher relationship than that which exists between rulers and their subjects generally.

Again, other spiritual and imaginary divine beings are spoken of as 'Tes, besides the Supreme, in the estimation of the Chinese; in whose case the word is not indicative of the relationship existing between the rulers and the ruled. Thus the deceased hero 關羽 Kwan-yu, is called a Te; but he is not said to rule over any thing, nor is any portion of mankind supposed to be subject to his sway; it was merely on account of his fidelity and righteousness that he was deified; and that no authority was thereby conferred upon him is evident, from his being considered as inferior to a living emperor, and being only worshipped by subordinate officers. The god Sakya is not looked upon as the governor of the world, though called Te shih; and the hosts and multitudes of 'Tes, spoken of by the Taouists, who go up and down heaven's ladder, are only a species of immortals, like 仙 Sēn, who are not invested with any authority at all, but roam about at ease, without either charge or responsibility. In all the above instances, the use of the word Te does not refer to the relationship existing between the ruler and the ruled, and it is evidently employed to denote a class of divine, and spiritual beings, honoured with the worship of their votaries.

It has been said, that one instance cannot be found where the word Ruler does not make sense, as the translation of Te: but if the passages we have quoted be carefully examined, it will appear that the word ruler would not adequately express the meaning of Te, in the cases referred to. It is not sufficient to say, that those who have translated these and similar passages, have used Supreme or Divine Ruler for Te; because the very circumstance of their adding the word Supreme or Divine, shews that they did not consider the single word Ruler sufficient to express the sense of the Chinese author. We have already quoted instances from Morrison's Dictionary, in

which he renders 'Te "the Majesty of Heaven," Part I. vol. 1. page 236; "Divine Ruler," page 329; "the Supreme Sovereign," page 495; Supreme Ruler," page 571; "Heaven's Sovereign," page 505; "the Most High, Ruler," pages 523, 866; and "the Most High," page 675. In the same page he says, that 'Te or Shang-te is expressive of the most high God; and in page 863, he renders Te directly by "God." It is evident then, that Morrison did not think that Ruler would make sense in every instance, and that something more was necessary to express the full idea of the Chinese writer in certain passages. It is allowed, that when one meaning of a word will not make sense, we must do the writer the justice to suppose that he meant to convey some other idea by it, rather than set him down for a fool. We contend that the word Ruler alone will not adequately express the meaning of the authors in the passages cited; but that some other term is necessary in order to express the full sense; we find that according to Kang-he, the word Te is one of the names of Heaven, or the Divinity, and that it was applied (though improperly) to certain human rulers, who were supposed to imitate Heaven in virtue; when therefore we meet with cases in which the exigencies of the passages require us to translate it by a term expressive of Divinity, we are not doing violence to the language, so to translate it. We also see, that when the word 'Te is used with reference to a class of invisible and divine beings, it does not undergo any change of meaning, but is used in its natural sense, when translated God.

But it seems, that it cannot be denied that the word 'Te is used for beings called gods; only the force of the argument drawn from such use is sought to be weakened by saying, that the word *Melech* is used with reference to Jehovah in the Hebrew Scriptures; and as we should not translate *Melech* by God in the Holy writings, so we should not translate 'Te by God in the Chinese classics. To this we reply, that the word *Melech* is never used in the sense of God in Scripture, as 'Te undoubtedly is in Chinese. The Chinese ascribe to 'Te the acts and attributes of God, and speak of 'Te as forming and shaping all things, as well as conferring a virtuous nature on mankind. But the Hebrew Scriptures never speak of *Melech* as the former of all things, nor as having made man upright. Kang-he says, that 'Te is one of the names of Heaven and that Shang-te is Heaven, which was the term by which they were in the habit of expressing the Divinity: but the Hebrews never said, that *Melech* was one of the names of God, nor that it meant God. The Hebrews were under a theocracy, and thus God was frequently called the king of Israel,

and the king of Jacob; David also calls Jehovah, his King and his God, and Christ is the King of kings, and Lord of lords; but it is evident, that the word King is employed, in all these instances, only with reference to God, and not in the sense of God. There is not an instance in the Hebrew Scriptures, of the word *Melech* being used in the same way that *Te* is used to mean God in the Chinese classics. Again, when the word *Melech* is employed with reference to God in the Scriptures, it is always coupled with some other word, which defines its application: while on the other hand, *Te* is used in the Chinese classics, in the sense of God, without any other term in connection to define its import, and to shew that the other term means the being which this only refers to. The cases in which the word king occurs in Scripture with reference to God, accompanied with another term which does mean God, are the following: 1 Sam. 12: 12. Psalm 5: 2. 10: 16. 44: 5. 29: 10. 98: 6. 44: 4. and 145: 1. Isa. 33: 22. 43: 15. Jer. 46: 18. 48: 15. 51: 57. In all of which instances it would be improper to translate the word King by God, because there is another word in the sentence meaning God, and stating definitely to whom the word *Melech* refers: shewing that the term was not used in the sense of God, but in its proper meaning of king. In the Chinese classics, on the contrary, all things are said to get their forms completed from *Te*: *Te* is the first of all: and sincere thoughts in man are ascribed to the virtuous nature bestowed by *Te*, with many others: in all which instances, *Te* is used alone, as meaning the being who does those things, in which way *Melech* is never used in the Hebrew Scriptures.

It appears then, that *Te* is used for Heaven, or the Divinity, for Shang-te or the most High God as far as the Chinese knew him; for the five *Tes*, called also Shang-tes, who presided over the elements, for Kwan-yu, the god of war, and for a variety of gods who are worshipped by the Taouist and Buddhist sects; so that we might justly consider it as generic for God in Chinese: but it is objected, that in all the above cases, the invisible being to whom the title of *Te* is given, is a ruler among the class of beings to whom he belongs, and therefore the word should be rendered ruler and not god. As well might one argue, that *El* when applied in the Hebrew Scriptures to the Divine Being, to the idols of the Gentiles, and to earthly monarchs, only means that the beings referred to are mighty ones, or heroes; and that therefore, in all the 250 instances in which *El* is used in the Hebrew Scriptures, it should be rendered hero, and not God; which would deprive us of one of the most notable appellatives for God in

Scripture, and weaken the force of many arguments brought in defence of the Divinity of Christ. All translators have, however, translated El by God in all those instances where it is evidently used for God, and only rendered it by words indicative of might and power, where they thought it necessary; while an inspired penman has assured us, that Immanuel means, God with us.

Another objection to 'Te, is, that it has been used from the highest antiquity, and still is, the title given to the ruler of China. We have before shewn, however, from the Imperial Dictionary, and from the preface to the Shoo-king, that only five individuals, during all the classic age, were called Tes, on account of their supposed imitation of Heaven in virtue, and it was not until the sages were dead, and the books were burned, that Tsin-che-hwang (B. C. 203) arrogated to himself the title of 皇帝 Hwang-te, of which class, he considered himself the first, and therefore styled himself 始皇帝 Che-hwang-te, the first Hwang-te. This title of Hwang-te, however, when applied to the Emperor, in the state ritual, is always put lower down than the word 'Te alone, which is applied in that document solely to the Supreme in the estimation of the Chinese. It might be thought by some, that Hwang-te is a higher title than Te, because it means "Great Ruler," while they think, that Te simply means "Ruler;" but to this we reply, that the Chinese is a language of phrases, and that when a phrase is once established by custom to signify any particular idea, it always stands for that idea, without reference to the words which may be employed to compose it; thus Hwang-te always means Emperor, while Te alone is frequently employed in the sense of God. We may remark further, that the addition of a character to constitute a phrase in Chinese though separately signifying something more elevated or refined, does not always add intensity to the combined phrase. Thus 精 tsing, means fine, pure, essential, and 神 Shin, as we hope to shew in the sequel, signifies spirit; when combined therefore, they would seem to mean pure essential spirit, whereas it is well known that the words in combination mean nothing more than the animal spirits. If, however, Shin meant God, then the two characters combined, ought to mean the pure essential Divinity. We have before observed, that the five emperors of antiquity were denominated Tes, on account of their virtues; that the tyrant of Tsin assumed the designation of Hwang-te, which was continued by the Han dynasty. At that period, however, the practice of assigning to deceased emperors, the Meaou-haou, or an-

cestorial designation, commenced; from which time, departed monarchs were regularly honoured with this title, when enshrined and worshipped in the ancestral temple; and historians speaking of the kings who reigned from that dynasty downwards have called them, after their decease, *Tes*. But previous to the decease of an emperor, he is not spoken of in state papers as a *Te*; we have looked through several volumes of Peking gazettes, and find the terms generally applied to the Emperor, to be 皇上 *Hwang-shang*, 聖主 *Shing-choo*, or 上 *Shang*, but we have not met with the word *Te* alone, with reference to a living emperor in documents soberly worded. It is true, that in the 表章 *Peaou chang*, which are adulatory addresses, or petitions, sent up to the Emperor, he is sometimes styled *Hwang-te*, or even *Te*; but it is evident, that such phrases, are used simply as compliments, in the same way as James I. is called in the preface to our Bibles, "the most High and mighty Prince," and "most dread Sovereign"; while in sober writing no one would think of applying that title to him. The same is the case with the Chinese Emperors, in regard to *Te*.

With reference to the word *Te* being sometimes applied to a living emperor, we may observe, that 天 *t'hëen* is also used in the same signification; for in the 二雅 *Urh-yay*, vol. I. page 8, we read, that "one of the titles of the Emperor is 天 *t'hëen*, Heaven, or the Divinity." In Bridgman's *Chrestomathy*, 558, we find the phrase 皇天 *Hwang t'hëen*, Imperial Heaven, which is equivalent in Chinese to the most High God, applied to the emperor. In Abel's narrative of Lord Amherst's Embassy, page 208, the edict issued after his departure, condoles with the ambassador, saying, "Your good fortune has been small, you have been unable to lift up your eyes to the face of Heaven, (i. e. the emperor.);" So also the Imperial throne is called 天位 *t'hëen wei*, Heaven's seat; the Imperial consideration, 天恩 *t'hëen gnän*, Heaven's favour, or Divine grace, (as Morrison has it;) and the Imperial family, 天眷 *t'hëen keuen*, Heaven's inmates; Imperial troops, 天兵 *t'hëen ping*, Heaven's soldiers, or the army of Heaven; the Emperor's pay is called 天祿 *t'hëen lüh*, the emoluments derived from Heaven; the Imperial presence, 天顏 *t'hëen yen*, Heaven's countenance; the Imperial dynasty, 天朝 *t'hëen chaou*, Heaven's court. Morrison says, that an Imperial messenger is called, rather presumptuously, 天使 *t'hëen she*, the messenger of Heaven. The Emperor himself, they call

天子 t'heen tsze, Heaven's Son. Martin says, because the Chinese take Heaven, God, and the Supreme Godhead to be all one, therefore the Son of Heaven, is, as much as to say, the Son of God. Not only is the Emperor called Heaven or God; but he is actually worshipped during his life-time as a divinity. The ceremony of the Kō-t'how, as it is described by Abel, page 81, is a specimen of this. "At the further end of a room, was placed a screen, before which was a table covered with yellow cloth, and supporting a vessel of smoking incense, the whole, symbolical of the presence of his Chinese Majesty; all around this sacred emblem, carpets were laid for the accommodation of his faithful votaries; at a given signal, the mandarins fell on their knees, and, inclining their heads, knocked them three times against the ground, and then arose." Sir George Staunton, in his account of Macartney's Embassy, in describing the same ceremony before the Emperor's throne, speaks as follows: "The throne was ascended by steps, and above it were the Chinese characters of glory and perfection; tripods and vessels of incense were placed on each side, and before it a small table as an altar, for placing offerings of tea and fruit to the *spirit* of the absent emperor. Among the many names given to his Imperial Majesty, he has one which corresponds in sound, as well as in written characters, with that given in China, sometimes, to the Deity; doubtless as an attribute of power, residing almost entirely in the person of the sovereign, whose dominion they consider as virtually extending over the whole world." "Believing the Majesty of the Emperor to be ubiquitary, they sacrifice to him when absent; it cannot therefore be surprising that they should adore him when present. The adoration or Kō-t'how, consists in nine prostrations of the body, with the forehead touching the floor, which is not only a mark of the deepest humility and submission, but implies a conviction of the omnipotence of him, towards whom this veneration is made." Again he describes "a feast which was expressly devoted for rendering solemn and devout homage to the Supreme Majesty of the Emperor. The ceremonial passed in a vast hall, in which were assembled the princes and great officers of state; at particular signals, every person present prostrated himself nine times, except the Ambassador and his suite. He to whom this awful act of adoration was made, in imitation of the Deity, kept himself the whole time invisible." Thus also, throughout the provinces, whenever a decree is received from the Emperor, incense is burned, and the mandarins bow and prostrate themselves before a tablet inscribed with the words 萬歲

爺 Wan suy yay, the Lord of ten thousand years, in proof of their devotion and allegiance. In Morrison's Dictionary, Part I, vol. 1, page 589, we have the phrase 奉天命 fung t'héen ming, receiving with reverence the command of Heaven; which Morrison says, "is used by the Chinese emperors, to declare their divine right; and since the officers of government deem the emperor their god, (as Virgil did the Roman Emperor, *Deus nobis hæc otia fecit*) they by a blasphemous adulation, apply this phrase 奉天命 fung t'héen ming, to the Imperial commands." In page 831, Morrison quoting the letters patent of the nobility of China, says of the Emperor, "in that his virtue equals that of Heaven and earth (the god of nature,) he is styled Hwang-te; in that Heaven helps him, and treats him as a son, he is called the Son of Heaven; for the Son of Heaven comes next after Heaven in ruling the universe."

Morrison has referred to the Roman Emperors, and we may here be allowed to pursue the topic a little further. These despots were not only called *Theoi*, but incense was burnt, and sacrifices offered to them during their lives, under pain of capital punishment in the event of a refusal. But after their death, the Grecian and Roman Emperors were frequently honoured with an apotheosis.

On the subject of the apotheosis, or enrolment of mortals among the gods, Dr. Smith remarks, in his Dictionary of Grecian and Roman antiquities, London 1842, "that the mythology of Greece contains numerous instances of the deification of mortals. The inhabitants of Amphipolis offered sacrifices to Brasidas after his death, (Thucyd. v. ii.) and the people of Egæste built an heroum to Phillipus, and also offered sacrifices to him, (Her. v. 48) In the Greek kingdoms, which arose in the East, after Alexander, it was common for the successor to the throne, to offer divine honours to the former sovereign. Such an apotheosis of Ptolemy is described by Theocritus in his 17th Idyl."

The term apotheosis, among the Romans, signified the elevation of a deceased emperor to divine honours. This practice was common upon the death of almost all emperors, and was usually called their *consecratio*, and the emperor who received the honour of an apotheosis was said *in decorem numerum referri*, or *consecrari*. Romulus was admitted to divine honours under the name of Quirinus. None of the other Roman kings received this honour, and we read of no instance of apotheosis until Julius Cæsar, who was deified after his death, and games were instituted to his honour by Augustus.

(Suet. Jul. Cæsar 88.) The ceremonies observed on the occasion of an apotheosis, have been described by Herodian, (iv 3) when a waxen image of the deceased was burnt, with aromatics upon a lofty pile, from the top of which an eagle was let loose to mount into the sky as the fire ascended, which is believed by the Romans to carry the soul of the emperor from earth to heaven; from which time he was worshipped with the other gods. In conformity with this account, it is common to see on medals struck in honour of an apotheosis, an altar with fire on it, and an eagle taking flight into the air. Medals of this description are very numerous; we can, from these medals alone trace the names of *sixty individuals* who received the honour of an apotheosis, from the time of Julius Cæsar to that of Constantine the Great. On most of them the word *consecratio* occurs. Many other monuments have come down to us which represent an apotheosis. Of these the most celebrated is the bas-relief in the Townley gallery of the British Museum, which represents the apotheosis of Homer; and there is a beautiful representation of the apotheosis of Augustus on an onyx-stone in the Royal museum at Paris. The wives and other female relations of the emperors sometimes received the honour of an apotheosis; such as Livia Augusta, the wife of Nero, and Faustina, the wife of Antoninus.

The emperors above spoken of were not only deified, but they had *flamens*, or priests, especially appointed to do them honour. *Flamen*, says Dr. Smith, was the name for any Roman priest, who was devoted to the service of any particular god, (Cicero de Legg. ii. 8.) and who received a distinguishing epithet from the deity to whom he ministered. (Varro de Ling. Lat. v. 84.) The most dignified were those attached to Jovis, Mars, and Quirinus (or Romulus): the *Flamen Dialis*, *Flamen Martialis*, and the *Flamen Quirinalis*. The number was eventually increased to fifteen; but the three original flamens were always chosen from among the patricians, and styled *maiores*; the rest from the plebeians, with the epithet *minores*. The priests instituted to Augustus, after his death, were called *Sodales*. (Suet. Claud. 6. Galb. 8.)

In Adams' Roman Antiquities, page 453. we read, that "the highest honours were decreed to illustrious persons after death. (Miuuc. Felix in Octav.) The Romans worshipped their founder Romulus as a god, under the name of Quirinus. (Liv. i. 16) Hence afterwards, the solemn consecration (apotheosis) of the emperors, by a decree of the senate, (Herodian iv. 2.) who were thus said to be ranked in the number of the gods (*in decorum numerum, inter vel in deos referri*,

Suet. Cæs. 88. *cælo dicari*, Plin. Pan. 11. &c.) also some empresses, (Suet. Cl. 11. Tacit. Ann. v. 2. xvi. 21.) Temples and priests were assigned to them. They were invoked with prayers. (Virg. G. i. 42.) Men swore by their name or genius, and offered victims on their altar (Horat. Ep. ii. 1, 16.)"

The same author, page 157, speaks of an ancient stone found at Ancyra, in Asia Minor, with the following inscription; "*Inp. Cæsar Divi F. &c.*" which he renders "The Emperor Cæsar, the (adopted) son of (Julius Cæsar, called) Divus (after his deification.)" In which we have an instance of the word *Divus*, or God, used with reference to Julius Cæsar, without even the mention of his name, on the supposition that he would be recognized by this epithet, from his having been deified.

He says again, page 159. "It was usual to swear by the *genius*, the fortune, or the safety of the emperor (during his life-time,) which was first decreed in honour of Julius Cæsar, (Dio. xlv. 6.) and commonly observed: (Id. 59.) so likewise by that of Augustus, even after his death, (Id. lviii. 9.) To violate this oath was esteemed a heinous crime, (Ibid et Tacitus, Ann. 1. 73.) and more severely punished than real perjury, (Tertull. Apol. 18). It was reckoned a species of treason, and punished by cutting out the tongue (Gothofred in loco:) so that Minutius Felix justly says, (c. 29.) *Est ethnicis totius per Jovis genium pejerare quam regis.*

In imitation of the temple and divine honours appointed by the Triumviri to Julius Cæsar, (Dio. xlvii. 18.) and confirmed by Augustus, (Id. li. 29.) altars were privately erected to Augustus himself, at Rome, (Virg. Ec. i. 7. Hor. Ep. ii. 1, 16. Ovid. Fast. i. 13.) and particularly in the provinces; but he permitted no temple to be publicly consecrated to him, unless in conjunction with the city, Rome. After his death they were *very frequent*.

Ib. 300. "The Triumviri consecrated a chapel to Cæsar, in the Forum, on the place where he was burnt, and ordained that no person who fled thither for sanctuary should be taken from thence to punishment: a thing which, says Dio, had been granted to no one before not even to any divinity; except the asylum of Romulus."

To the above we may add the testimony of Gibbon, chap. iii. sect. 5. "The deification of the emperors is the only instance in which they departed from their accustomed prudence and modesty. The Asiatic Greeks were the first inventors, the successors of Alexander, the first objects, of this servile and impious mode of adulation. It was easily transferred from the kings to the governors of Asia; and

the Roman magistrates very frequently were adored as provincial deities, with the pomp of altars and temples, of festivals and sacrifices. It was natural that the emperors should not refuse what the proconsuls had accepted; and the divine honours which both the one and the other received from the provinces, attested rather the despotism than the servitude of Rome. But the conquerors soon imitated the vanquished nations, in the acts of flattery; and the imperious spirit of the first Cæsar too easily consented to assume an ambition, which was never afterwards revived, except by the madness of Caligula and Domitian. Augustus permitted, indeed some of the provincial cities to erect temples to his honour, on condition that they should associate the worship of Rome with that of the sovereign: he tolerated private superstition, of which he might be the object; but he contented himself with being revered by the senate and people in his human character, and wisely left to his successor the care of his public deification. A regular custom was introduced that on the decease of every emperor, who had neither lived nor died like a tyrant, the senate by a solemn decree should place him in the number of the gods; and the ceremonies of his apotheosis were blended with those of his funeral."

We have an instance of the deification of Romulus in Livy, book i. ch. 16. when, as it was thought, that king was caught up to heaven. "*Deinde, a paucis initio facto, Deum Deo natum, regem parentemque urbis Romanæ salvere universi Romulum jubent: pacem precibus exposcunt, uti volens propitius suam semper sospitet progeniem.*" Also of a prayer, in which his name is ranked immediately after that of Jupiter and Juno, and before that of all the celestial gods. (Livy, liber 1. chap. 32.) "*Andi, Jupiter, et tu, Juno, Quirine, Diique omnes cœlestes, vosque terrestres, vosque inferni, audite.*"

Again, we have an instance of the word *Divus*, "God," prefixed to the name of Augustus, to whom, after his death a temple and religious honours were decreed. (Tacitus, book i. section 11,) "*Et ille varie disserebat, de magnitudine imperii, sua modestia: 'Solam Divi Augusti mentem tantæ molis capacem.'*"

Again in Tacit. Ann. Book iv, section 36, 37, "*Cum Divus Augustus sibi atque urbi Romæ templum apud Pergamum sisti non prohibuisset.*"

In book iv, section 38, we have the following sentence. "*Optimos quippe mortalium altissima cupere. Sic Herculem et Liberum apud Græcos, Quirinum apud nos, Deum numero additos.*"

In Tacitus Ann. Book xvi, section 21, we read of divine honours

being decreed to Poppæa, the wife of Nero, who, in the next section is called *Poppæam divam*, e. g. "*Ejusdem animi est, Poppæam divam non credere, cujus in acta divi Augusti et divi Julii non jurare.*"

Eutropius says of Domitian, "*Dominum se et Deum primus appellare jussit; nullam sibi nisi auream et argenteam statuam in Capitolio poni passus est; superbia quoque in he execrabilis fuit.*" And of Diocletian, he says, "*Diocletianus moratus callide fuit, sagax præterea, et admodum subtilis ingenio, et qui severitatem suam alienâ invidiâ vellet explere diligentissimus tamen et solertissimus princeps; et qui in imperio Romano primus regiæ consuetudinis formam, magis quam Romanæ libertatis, invexit; adorarique se jussit, cum ante eum cuncti salutarentur.*"

Modestius tells us, that the first cohort in the Roman armies carried, with the eagles, images of the emperors, which the soldiers worshipped."

In Hooke's Roman History, book xi. chap. 6, we read, that in the gymnasium at Alexandria, Antony dressed like Bacchus, and Cleopatra like Isis, were seated under an alcove of silver, and on two thrones of gold, when their two sons were introduced as kings to pay their respects to these pretended deities. "*Cum ante, novum se Liberum patrem appellari jussisset, cum redimitus hederis, crocatâque velatus aureâ, et thyrsum tenens, cothurnisque subnixus, curru velut Liber Pater, vectus esset Alexandriæ.* Vell. Pat. 2. 82. Krause, p. 387.

Horatii Carm. Book iv, ode 5, commences with the following ascription to Augustus :

"*Divis orte bonis, optime Romulæ*

"*Custos gentis.*"

On which the Commentator remarks, "*Ostendere vult Augustum bonura esse Deum, a diis bonis editum.*"

In the same ode, is the following expression relating to Augustus :

"*et alteris*

"*Te mensis adhibet deum*"

In, Hor. Epist. Book, ii. Ep. 1, line 5, addressed to Augustus, we read.

"*Romulus, et Liber Pater, et cum Castore Pollux,*

"*Post ingenia facta deorum in templa recepti.*"

Pliny's letter to Trajan may be quoted here, a part of which is to the following effect :

"An anonymous libel was exhibited with a catalogue of names of persons, who yet declare 'that they were not Christians then, or ever

had been; and they repeated after me an invocation of the gods and of your image, which for this purpose, I had ordered to be brought with the images of the deities. They performed sacred rites with wine and frankincense, and execrated Christ,—none of which things I am told a real Christian can ever be compelled to do. On this account I dismissed them. Others, named by an informer, first affirmed, and then denied the charge of Christianity; declaring that they had been Christians, but had ceased to be so, some three years ago, others still longer, some even twenty years ago. All of them worshipped your image, and the statues of the gods, and also execrated Christ."

From the foregoing extracts, we perceive, that both among the Greeks and Romans, it was common to deify distinguished mortals at their death, or even during their lives; and thus we need not be surprised, if amongst a people farther removed from the light of revelation, such practices should prevail. It appears, that the Romans first deified Romulus, the founder of their state, in which we perceive a resemblance to the extravagant ascriptions of the honours of deity to their first emperors by the Chinese. After Romulus, the kings and consuls of Rome were not greeted with divine honours; neither were the kings of the three dynasties Hëa, Shang, and Chow, in China, called Tes. The practice of deifying deceased rulers was resumed under Julius Cæsar and the emperors who succeeded him, as was the case under Tsin-che-hwang, in China, with the Han and following dynasties. It seems, however, that the Romans excluded from the list of deified emperors, those who had disgraced themselves by tyranny; and in a similar way the Imperial ritual, appointing the rites for the worship of the former monarchs of China, omits all those emperors and even dynasties, who are regarded as having acted in opposition to the doctrines of the sages. The Romans in their prayers put Romulus before the celestial, terrestrial, and infernal beings invoked by them; and in a way not much unlike this, the Chinese in the state ritual, arrange the services intended for the honours of deceased monarchs, before those presented to the spirits of heaven and earth; while the prefixing of *Divus* to the name of Augustus, and *Theos* to that of Cæsar, has its counterpart in the practice, to which the Chinese are accustomed, of putting Te before the names of their deified emperors. Even the manner of the apotheosis, as described by Herodian, viz. that of an eagle mounting into the sky, and bearing the soul of the emperor from earth to heaven, is not much unlike that which the Chinese fable of 黃帝 Hwang-te, who is said to have

been carried up to heaven by a long-bearded dragon ; which story has given rise to the Chinese expression with regard to their deceased emperors " he mounted the dragon as a chariot : the driver of the dragon has ascended to heaven : the driver of the dragon has been taken up on high," &c. " which dragon," says Visdelou, " bears some resemblance to the eagle, in the apotheosis of the Roman emperors, who were thought either to have ascended to heaven in the form of an eagle, or to have been borne thither on the wings of the royal bird." See his essay appended to De Guignes, translation of the Shoo-king.

The resemblance between the deification of emperors practiced by the Romans, and that current among the Chinese, holds good in another respect, that it prevailed in both nations, until the Gospel came among them ; and as the practice, and all the superstitions connected with it gave way before the influence of Christianity in the days of Constantine, may we not hope that the same result will follow the propagation of the Gospel in China in these latter days. The Apostles, when they began to preach the truth throughout the Roman empire, found human rulers deified, and regularly sacrificed to, after their death ; while the divine name was frequently prefixed to that of human beings, both before and after their decease ; the Apostles, however, did not object to use the word *Theos*, as generic for God, notwithstanding it was prostituted to such purposes ; but finding that it, was used by the people for whom they wrote in the sense of the Supreme as well as of inferior deities, they by the sole appropriation of it to divine beings, showed that they disapproved of its application to mortals, and finally the impious ascription of the divine name to mortal men, with the absurd practice of deifying emperors, gave way before the increasing light of the Gospel.

If we were asked whether, with the views entertained by us, we should discountenance the use of the word *Te*, for an emperor, we should say, just as much as the Apostles would have done the employment of *Theos* before Cæsar, or *Divus* before Augustus ; and we have no doubt that, in proportion as the Gospel triumphs, such practices will be discontinued. Let it be observed, however, that we merely speak of discountenancing the use of *Te*, with such an application, but not of Hwang-te : this latter being a set phrase used in a definite sense which is never mistaken. In the Chinese state ritual, as we have before observed, the word Hwang-te is always used for the emperor, while *Te* is appropriated exclusively to the Supreme, the former being elevated but two, and the latter three characters above the line. We might fall back, therefore, upon this example.

But it has been objected, that the word *Te* is used for emperors by Chinese historians, in the way of regular narrative; and if we take the stream of historical works from the *Shoo-king*, down to the present time, hundreds and thousands of instances would be found, where *Te* refers to emperors, to one in which it is used in the sense of God: in reply to which we may say, that the Chinese having adopted the system of deifying deceased emperors, applied to them the same name which they had been in the habit of employing when speaking of Heaven, or the Divinity: thus they say, that *Te* spoke, and *Te* acted, and *Te* issued his commands, &c. But it is observable, that the word *Te*, in the history of China, is used with reference to none but the first five emperors, ending with *Yaôu* and *Shûn*; after their death, the word *Twang*, king is employed; and until the tyrant of *Tsin*, assumed the title of first monarch, was the word *Te* again applied. The *Han* dynasty having continued the title of *Hwang-te*, the word *Te* is used with reference to deceased emperors down to the present dynasty. As to the number of instances in which *Te* occurs, we may remark, that in writing historical works, which treat principally of earthly emperors, and rarely of divine rulers, it is not to be wondered at, that the former are mentioned much more frequently than the latter. The same would be the case with histories composed by *Hume* and *Gibbon*: and if the English had been in the habit of deifying their monarchs, as the Chinese have, and of using the same term for the Supreme, that they did, by the consent of their wise men, for the virtuous kings of antiquity, and through the flattery of courtiers or the adulation of descendants, for departed monarchs in general, then we should doubtless have found hundreds of instances, in which the term in question was applied to human, to one, in which it was used with the reference to the Divine ruler.

Another objection to *Te* is, that if employed in translating the first commandment, it would forbid homage to human emperors, and unloose the bonds of civil obedience. Seeing that various dictionaries give the meaning of the word *Te*, as the honourable designation of the ruling power, and the title of one who rules over the empire, it has been asked, whether, by forbidding the Chinese to have any other *Tes* besides the one issuing the command, we should not be propagating a precept the most disorganizing and subversive of civil government, that ever was propounded? to which we reply, that there might be some force in the objection, if the Chinese had been in the habit of using the word *Te* commonly for a living emperor, and if they had never employed it in the sense of superior and invis-

ible beings, and especially for one to whom they ascribe the production and guidance of all things. As it appears, however, from the Imperial Dictionary, that the word *Te* is one of the names of Heaven, whom the Chinese regard as the Divinity, and that it was applied by themselves to earthly rulers, only in consequence of their supposed resemblance to the Divine, we might, even on their own principles, insist on the propriety of acknowledging only one *Te*. For, if it be necessary, as their lexicographers say, that one should imitate Heaven, or the Divinity, in virtue, before he could be entitled to the name of *Te*, we might ask them, who ever fully and perfectly imitated the Divinity in excellence and goodness? and as no human or angelic being could pretend to overshadow all things with a protective influence as Heaven does, or to shed down natural and moral blessings on mankind like the Divinity, so no one could ever presume to appropriate to himself the name of *Te*. In like manner, we might argue, as during his life-time, he would not claim such distinction, so after his death, no such honour could be put upon him. Besides we have shewn, that it is not the practice of the Chinese, in state papers and sober writing, to attach to the names of their emperors the word *Te*, during their lives, but after death, when they are supposed to have mounted the prancing dragons and soared aloft, (as the souls of the Roman emperors were thought to have mounted on eagle's wings to heaven) and when they have been enshrined in the ancestral temple, and even associated as secondaries in the sacrifices offered to the Supreme in heaven; under such circumstances, and honoured with such worship, it is not wonderful that the Chinese should go the length of giving them the name usually appropriated to the Divinity. The Chinese know very well how to distinguish between earthly and celestial *Tes*, between visible and invisible beings, who are the objects of adoration: and if it were clearly stated, that they must not put any one on a par with Him whom they call the Lord and Governor of Heaven, and the arbiter of human destinies, and that they should have none other such *Tes* before him, they would no doubt, see the propriety of it, and would be very far from supposing that by such a prohibition we meant to forbid allegiance to civil rulers.

An attentive reader of the precept contained in the first commandment would see that the person speaking was not a human but a divine being. That he was represented as Jehovah, who had brought the people up out of the land of Egypt, and the house of bondage; and whatever mode be adopted for rendering the incommunicable

name, whether we use Supreme Lord, or Heaven's Sovereign, or the self-existent One, it will evidently be seen, that some invisible and celestial, some divine and infinitely exalted being is spoken of, who had a right to command, and who possessed authority over the universe. They would recognize in fact the Supreme in Heaven, who was also the most High over all the earth. Now no lord or sovereign could tolerate in those subject to his sway, or who formed part of his dominion, a divided allegiance; he must have all or none. And is it surprising that the Lord and Governor of Heaven, should require his subjects to acknowledge him only as Supreme? or would it be considered as disorganizing or subversive of government, for an invisible and celestial ruler to require from his votaries that they should worship him alone! and when it appears, that the person speaking is the Lord of all, who claims sovereignty over all his creatures, it will then seem highly proper, that he should demand from his people, that they should have none other spiritual and divine Tes before him. It would be evident, that the passage under consideration did not refer to human rulers, but to invisible and celestial beings, and therefore the true meaning conveyed by it would be seen to be, that he who is Lord of the invisible world, requires that men should have no other such Lords besides himself. In fact, the chief Chinese lexicographer explains the word *Te* as originally meaning the Supreme Divinity, besides a variety of spiritual beings. All well-informed Chinese feel no difficulty in understanding the word, when it refers to divine and spiritual beings, in their own books; and we have not met with a single instance in which interpreters have made any difficulty about the meaning of *Te* in the ancient classics; nor of any dispute as to whether it referred to a visible or invisible being. We have given hundreds of instances, and could have produced many more, in which the word *Te* occurs in the sense of divine beings, while it is so used by the common people with reference to the objects of their own worship, in daily conversation, and yet we never met with any who misinterpreted the meaning, or of any dispute arising amongst them, as to the right application of the term. If *Te* must not be used because some Chinese might possibly apply it to human rulers, we ought to remember that the same argument would apply in the case of the Hebrew word *Elohim*. It is well known that the law of Moses speaks of civil judges as *Elohim*, and sanctions their being so called: if then an Israelite were told, that he must have no other *Elohim* but Jehovah, he might understand it as prohibiting all deference to civil judges. But the Israelites, it may be replied, would

understand the passage as referring to spiritual beings only, notwithstanding the word was applied to civil judges; and so we may say, that the Chinese would understand *Te* to refer to invisible and divine beings, notwithstanding the word was used with a civil acceptance.

It has been said, that *Taou-kwang* is as much a *Te* or Ruler, as *Shang-te* is, though he rules in a much smaller space; and if we were to tell the Chinese that they must have no other *Tes* besides *Jehovah*, *Taou-kwang* might complain of our interfering with his sovereignty, and forbid the propagation of our religion in his dominions. But such apprehensions are entirely groundless; because, in the first place, the title given to *Taou-kwang* in those state-papers which are published under his sanction is not *Te*, but *Hwang-shang*, or *Hwang-te*; in the next place, *Taou-kwang* himself, and all his progenitors, in their essays and public documents, have been in the habit of using the word *Te* for the Supreme Being, (as far as they were acquainted with him,) and for inferior divinities, without seeming to imagine for a moment that their subjects would understand by such term, either themselves or their office. Of such uses of the term, there are very frequent instances; among the rest we may notice, that *Shun-che*, the first emperor of the present dynasty, speaks of "carrying out the business entrusted to him by *Te*, and of handing it down to future ages." *Kien-lung*, speaking of his father *Yung-ching*, says, that "the virtue of his sincerity was such, that he could submit himself to the inspection of *Te*." In another place the Imperial writer asks, "on whom are we to rely for the staff of life but *Te*?" Further, *Te* is said to be "universally acquainted with affairs, how much more with our reverence in worship? looking up to him we supplicate a favourable year, upon which our wishes are perpetually set." Again, the emperor says, that "the clouds and storms encircle the throne of *Te*, as the people surround the standard of their sovereign." Also speaking of prayer he says, "If there be but the smallest degree of sincerity, it will be perceived by the glance of *Te*;" for "*Te* delights in fostering human life;" and "*Te* will bestow the wished-for rain." "*Te* alone can discern between the right and the wrong;" and "the sincere thoughts in us are to be ascribed to the virtuous nature bestowed on us by *Te*." Now in all the above sentences it is manifest that the imperial writers used the word *Te* in the sense of a Divine Being; by it they certainly did not refer to themselves, neither was there any danger of their subjects understanding the word as referring to earthly rulers. In fact we find that, in the state ritual, the being honoured with supreme adoration, and

occupying the chief shrine in the imperial sacrifice is *Te*, to whom the emperor accords the highest honours which the theory of his religion acknowledges. If, grounded on this service, any one were to urge the necessity of confining religious adoration to one, and the propriety of excluding all others, it would not appear so extraordinary as some may suppose; and certainly no Chinese would imagine, from such a requisition, that civil obedience was improper; or that they were not to render to *Cæsar* the things that are *Cæsar's* as well as to God the things that are God's. The jealousy of the Divine Being as to the worship paid to any besides himself is purely a doctrine of Scripture: and we could not expect to meet in the Chinese system with a prohibition of having more gods than one; but if such a doctrine were propounded to *Taou-kwang*, we have no doubt that he would see the justice of allowing, that such a God as the Scripture reveals might well require the sole adoration of mankind: at any rate the emperor could not be so absurd as to suppose, that a human sovereign was alluded to by the use of the word *Te*, when he knows that from all antiquity down to the present day, all the learned in his nation have been in the habit of using the term in question to designate the Ruler of all.

If it be still urged, that the Chinese would be in danger of misunderstanding the sense of the first commandment, were *Te* employed for God; we reply, that there would be equal danger of their misunderstanding it, if *Shin* were used. For according to the 六書故 *Lüh shoo koo*, "every thing ethereal and spiritual is called *Shin*; the soul is the *Shin*, and the anima is the *Kwei* of the two-fold breath of nature. In the Imperial Dictionary, we read, that "*Shin* is ling, spirit," and again, "*Ling*, spirit, is *Shin*." In all the above instances, *Shin* cannot be rendered God, and it is translated spirit by the most celebrated European Sinologues. But as we expect to dwell on this point more fully in a subsequent part of this paper, we shall take it for granted here, that the principal meaning of the word *Shin* is spirit or spiritual beings. Such being assumed, we ask, what would the Chinese understand by the requisition to have none other *Shins* before the one making the demand. To have, means not only to possess, but to hold, or regard as existing; and when a Chinese is told that he must not possess nor regard as existing, any other *Shins* besides the one addressing him, he might possibly understand it as requiring him to renounce the idea of the existence of anything else ethereal and spiritual, or of any other invisible and inscrutable thing, besides the being issuing the command; in

short, that there are no spirits in heaven, nor on earth, but that one. That a Chinese, taking the native dictionaries for his guide, would be in danger of thus interpreting the first commandment, cannot be denied by any one who considers that his own spirit is a Shin, and that Shin is used in Chinese books for mere spirits, a hundred times to one where it designates divine persons. If it be said, that no sensible Chinese would misunderstand the term, from its connection; we answer, that the same and much more may be said with regard to Te: for Te is used for the author and disposer of all things, as well as for the object of supreme regard, while Shin never is.

Another objection to the use of Te is, that if employed in the first commandment, it would not exclude from religious worship, multitudes of beings who are worshipped by the Chinese; because many of these are called Shins and not Tes, and therefore to forbid only the worship of all other Tes besides Jehovah would not prohibit the worship of the Shins. To this we may reply, that the object of the command was, to prohibit the worship of any other gods besides Jehovah: the word *Elohim* meant gods and not spirits; if spirits were worshipped by any people, and accounted by them in that instance as gods, the command of course would prohibit them; but it would not become necessary in any country where spirits were worshipped, as well as higher beings, that the terms of the command should be altered, and the word spirits employed instead of Gods. The ancient Arabs worshipped spirits or genii, which word, says Sale, "signifies the genus of rational invisible beings, whether angels, devils, or that intermediate species usually called genii." The Jews worshipped angels, (see Col. 2: 18.) and the Greeks *daimones*, whom they considered as intermediate between gods and men; they worshipped also the manes of ancestors, without comprehending them among the *Theoi*; but it was not thought necessary, in either of those languages, to employ the word *malak*, *djin*, or *daimon*, in order to forbid the worship of the beings known under such names. It is agreed on all hands, that the prohibition of all other Tes but one, would exclude a few of the higher sort of invisible beings worshipped by the Chinese; and we may say, the greater always including the less, inferior spiritual beings would of course be prohibited by the employment of that term. If the superior objects of worship cannot be brought into competition with Jehovah, much less can the inferior; and we might say to the Chinese, "even the Tes, other than the Supreme, whose attributes are revealed in Scripture, are not to be adored: how much less those Shins, who, when viewed as distinct from Shang-te or the

five 'Tes, you admit to be far inferior to these." The word *Elohim* does not cover the host of angels, spirits, or genii among the western nations of antiquity, any more than the word *Te* does the class of mere spirits among the Chinese; and yet there can be no doubt that the prohibition in the first commandment included them; as the interdiction of the worship of all other 'Tes besides the one Supreme, would involve the forbidding of the Shins also.

Other passages of Scripture, besides the first commandment have been adduced, in order to shew the impropriety of using *Te* for God; such as Isa. 45 : 5. "I am Jehovah, there is none else, there is no God besides me." In the chapter from which these words are taken, God is addressing Cyrus, whose right hand he has holden, to subdue nations before him, to loose the loins of kings, and to open before him the two-leaved gates, that he might know that Jehovah, who called Cyrus by name, was the God of Israel. From the above connection, it would appear to any attentive reader, that an invisible and spiritual being was speaking: supposing the word *Te* were employed, it would be seen that a divine and not a human person was intended by the term, even such a one as could claim preeminence over all the kings of the earth and the spirits of heaven. It would not surprise any one, therefore, to hear such a one declare, that there was no other being that could be classed with him. Emperors would not take umbrage at the statement, (supposing *Te* to be employed,) neither would their subjects imagine that they were loosed from the obligations of civil obedience, because Jehovah claimed to be the only *Te* who could form light and create darkness, who could make peace and create evil.

Another passage has been referred to with the same view: Isaiah 44 : 8. "Is there a God besides me? yea there is no God (rock). I know not any." The latter clause of this sentence, if literally rendered, would mean that there was no rock besides Jehovah; which would be a thousand times more stumbling to the Chinese, than to say, that there was no *Te* besides him; and yet supposing *Te* employed as the rendering of *tsur*, when the reader came to peruse the context, and found the individual speaking describe himself as the first and the last, he would no more wonder that such a one should claim to exist alone, than that the *Te* from whom all things came forth, should be considered as the Lord and Governor of Heaven, to the exclusion of all others.

With regard to the meaning of the word *Te* we have already shewn, that Morrison gives it various renderings: such as God, the God of

Heaven, Divine Majesty, Supreme Ruler, Heaven's Sovereign, the Most High, and the Most High God; he also affirms, that the five 'T'es mean the God of Heaven, and the gods that rule over the seasons. 'Te, he says, *in loco*, is "the appellation of one who judges the world, or of one who rules over the nations: an epithet of respect and honour to one who rules as a lord or sovereign; an emperor, an independent monarch." We have, in the present essay, produced a number of passages from Chinese authors, in which 'Te is used; from a comparison of which it will be seen, that the word is employed in the sense of God, whether as signifying the supreme or inferior deities; and that the Chinese understand it in both of these senses, according to the requirements of the context. The meaning of a word in any language is the sense in which good writers in that language use it, and if we can shew that we use the word in the same way in which they have employed it, then we are warranted in the application we make of it; particularly if it should appear, that the Chinese would no more misunderstand it in books published by us, than they do in works composed by themselves. If it be said, that the word 'Te does not convey the same idea to the Chinese as the word God does to us, we reply, that the word God does not convey any idea at all, except as the persons who use it have been in the habit of attaching some idea to it. The meaning of God according to the *usus loquendi* of the English language, is "the Supreme Being, the Creator and Sovereign of the Universe; also a false god, a heathen deity, as well as a prince, ruler, magistrate, or judge." (Webster.) The meaning of the word 'Te, according to the Imperial Dictionary, is "judge, sovereign, prince, Heaven or the Divinity, and by metonymy, earthly rulers; also those spiritual beings who preside over the elements, and are honoured with religious worship." In what important particulars do these definitions differ? The usages of Chinese as well as English writers agree in giving these various meanings to the respective terms, and therefore we conclude, that the one as well as the other signifies God.

Another objection urged against 'Te is, that it would be likely to open a wide door to Arianism, upon the ground that *dominion* is the chief idea contained in the word, and that 'Te is regarded as the universal sovereign by the Chinese. Under this head of objection, much has been quoted from Waterland, according to whom four things must combine to constitute the nature of God, viz. dominion, spirituality, the being made an object of worship, and the being divested of all frailty; which combined are distinctive of the divine

nature. Any one of these may be possessed, without the individual possessing them being entitled to be considered as a god; hence angels, magistrates, idols, and apostles, though called gods, are not properly gods, because they do not possess all the requisites above mentioned. We conceive that we have shewn from the Chinese classics, that *Te* and the five *Tes*, possess all these, while those who are merely *Shins*, disconnected from *Te* or the *Tes*, certainly do not possess the first, and not necessarily the last. We do not say, power or dominion constitute the only attribute of God, but we do say that where a being does not possess dominion he wants one of the main requisites of divinity. It has been said, that the only idea inherent in *Te* is that of sovereignty; but this we deny, as from the Imperial Dictionary it appears, that divinity is one of the ideas inherent in the term; also that virtue, and that of the highest order, is a necessary ingredient, without which no human being, however high his rank, is entitled to take his stand among the *Tes*. In process of time it happened, that by usurpation on the part of earthly rulers and by flattery on the part of their subjects, this name came to be applied to the great among men. That a large amount of moral excellence, however, and not extent of earthly dominion, is thought requisite before any can be denominated a *Te*, is evident from the fact that some who have never been invested with earthly rule, have been elevated to the rank of *Te*, by those who blindly deified them; such as *Kwan-yu*, *Shih-k'ea*, *Laou-keun*, and others; who have been raised to the rank of gods, on account of their supposed resemblance to Heaven in virtue; while others who have possessed supreme earthly rule, and amongst them the very individual who first claimed to be called a *Hwang-te*, is excluded from the list of *Tes* who are worshipped according to the state ritual.

But *Te* is said not to convey any idea of nature. By the word nature in this connection must be understood the essential qualities and attributes of a thing which constitute it what it is. Now no word used to designate God in any language, with which we are acquainted, except *Jehovah* in Hebrew, conveys of itself any idea of the essential qualities or attributes of God. It is from the use of the word; and from the application of it to a being or beings, possessing certain given attributes, that we can determine what is the nature of the being or beings referred to. We have shewn, that to the invisible being or beings intended by the use of the word *Te* in Chinese are ascribed the attributes and qualities of God, as far as the Chinese had any notions of the Divinity: of the word *Shin* in Chinese,

we can fearlessly assert are not predicated the distinguishing acts and attributes of God, except in as far as these coincide with the acts and attributes of a spirit; we conclude therefore that the word *Te* expresses more fully the nature of God than *Shin* does. The objection that the word selected does not of itself convey any idea of nature, would apply to the translation by the Seventy of the incommunicable name of God (*Jehovah*) which most evidently and indisputably bore reference to his essential nature by the very ordinary and universally applicable term *Kurios*, Lord. These translators (whose example it is well known is followed by the New Testament writers) did not feel the force of this difficulty, but selected a term descriptive of office and not of nature, and left the difference in nature, between the two kinds of *Kurioi*, (the human and divine) to be gathered from the general strain of revelation. Attentive readers of the New Testament have however felt, that in those cases in which quotations are made from the old, containing the word *Jehovah* in them, particularly where Christ is prophesied of it would have tended more readily to the elucidation of the doctrine of his divinity if common readers had the original term been retained, Comp. Matt. 3: 3. Is. 40: 3.

It has been objected, that the word *Te* cannot properly be applied to express the oneness of the Father, Son, and Holy Ghost, because it is applied to a succession of persons, and does not, say the objectors designate nature; we conceive however, that the term was originally applicable to one being, having one nature or substance, and that its application to a succession of persons, is an incidental circumstance in its history as a word, arising from the peculiar tendency of the Chinese, to reverence their emperors as the sons of Heaven, or even as the Divinity himself. The objection that *Te* cannot properly be used to express the oneness of the persons in the Trinity, because it is applied to a succession of persons, would be obviated by the consideration, that the emperors over the Chinese people, are by them properly called *Tes*, in distinction from *Hwang-te*, only after their death and deification, when they are enshrined in the ancestral temple, have the *Meaou-haou* applied to them, and are worshipped as Gods. But the same objection could also have been raised against *Theos* and *Deus*, in the apostles' days, which terms had been applied to the Roman Emperors in succession after their death and even sometimes during their lives. In truth, it is not by anything in the term which we employ for God, that we can ever hope to give to heathen nations accurate ideas on so mysterious a subject as the

Trinity. We must invent new terms to express that oneness of nature which is involved in the word Godhead. We conceive that Shin, of itself, supposing for a moment that it did mean something divine, could not convey the idea involved in the term Deity, and would need some such adjunct as 性 *sing*, to give it the meaning of nature; and the same method could be adopted with regard to Te.

We have already shewn from the Imperial Dictionary, that Te is one of the names of Heaven, or the Divinity, and is applied to human rulers only in consequence of their supposed resemblance to Heaven in virtue or quality. It is not then, a title indicative of office, but an epithet expressive of the quality of the person to whom it is attached, and is indicative of the attributes which constitute the being spoken of, what he is. Heaven could not be Heaven, nor could Te be Te, without that 德 *tih*, virtue, which constitutes the essential quality of the divinity; nor could human rulers be designated Tes in the estimation of the Chinese, unless they were supposed to resemble Heaven in this attribute. Te therefore contains in itself the idea of moral qualification, and is applied to both divine and human persons, because in respect of virtue they are supposed to resemble each other.

But let us, in this point of view, test the suitableness of Shin, as the word whereby to express the idea of God in Chinese. The word God conveys the idea of a being possessed of a divine nature. But all the native dictionaries speak of Shin as spirit, or spiritual energy, and say nothing of its 性 *sing*, nature, still less of its 體 *t'he*, substance, or essence. If the word 性 *sing*, nature, were attached to Shin, the Chinese, if they understood it at all, would consider the compound phrase as indicating the nature of a spirit, rather than that of a god; and, if applied to the oneness of the persons in the Sacred Trinity, it would not convey the impression that they were of one divine essence, but that they were possessed of one and the same spiritual nature.

It has been objected that notwithstanding Te has been used with reference to the Supreme Divinity, and others called gods by the Chinese, its having been used for other purposes is an argument against its employment by Missionaries as a translation of *Theos*. To this we may reply, that there is no term in the Chinese language, at all approaching to anything like divinity, which has not been used for other purposes. 天 *T'heén*, Heaven, the first word that the

Chinese use in that sense, has been employed for the material heavens, as well as for the Lord and Governor thereof; for a particular divinity, (see Morrison); besides being used for the gods of the thirty-two heavens of the 'Taouists. It has likewise been used for deified emperors, in which sense it is still employed Shin, the term proposed by some, means, as we shall see in the sequel, spirit, and has been used for separate and individual spirits, as ghosts, elves, fairies, &c. So that if to designate God, a term be required which has never been used for other purposes, we shall not succeed in finding such a term in the indigenous language of China.

ART. II. Extracts from the Report of the Medical Missionary Society in China for the year 1847: Reports of the Hospitals at Ningpo and Hongkong and of the Dispensary at Amoy.

REPORT OF THE NINGPO MISSIONARY HOSPITAL TO THE MEDICAL MISSIONARY SOCIETY OF CHINA. BY D. J. MACGOWAN, M. D.

ON account of unhappy differences among the friends of the Society at the South, and the consequent financial embarrassments, the Ningpo Hospital was closed early in the season; since which period, the sick have received medicines from the Chapel of the Mission, and from the Physician's private residence, and to some extent have been visited at their own dwellings. Of medicines, there was not an adequate supply, and the time occupied in visiting the houses of the patients limited very much the number of those who were the recipients of the Society's bounty; thus only 1,970 cases have experienced its benevolence.

WOUNDED SOLDIERS.

In the month of October of last year, the inhabitants of the neighbouring city of Funghwa rebelled against their rulers, and expelled them from the city. The insurrection was occasioned by some dissatisfaction, in relation to the payment of the land tax, though the immediate cause of the revolt, was the infliction of corporal punishment by the Chehien, on one or more literary men, who were pleading the cause of the people. The civil and military authorities of this department, with a force of 1,200 men, marched against the insurgents, but suffered a signal defeat before they reached the walls of Funghwa; the disturbance was subsequently quelled. The loss of

the Imperial troops in the encounter was estimated at first at 100 killed and 300 wounded, subsequently it appeared that only 18 were killed, and 150 wounded. The T'ituh or Governor sent his chair for the Physician to see the wound, whom he had conveyed to one of the Temples. With the assistance of Dr. Yvan of the French Embassy, their wounds were carefully dressed, and such attention paid to them as their respective cases required. With a few exceptions, the injuries were slight, and quickly healed. They were for the most part incised wounds, and bruises, inflicted by spears, arrows, and clubs: no fire arms were used except by the regular army, and then with but little effect.

Among the wounded was the Chehien, or mayor of Funghwa, who was under medical treatment more than two months for an injury received in the action. In the retreat, he was overtaken by an arrow, which entering the lumbar region, pierced him to the spine. His secretary was killed at his side; indeed he appears to have been a courageous officer, and was in the thickest of the fight the whole time, and received in all six wounds. On recovery, he expressed his gratitude in the strongest terms, for the surgical aid which had been afforded him.

ALOPECIA.

Alopecia, or baldness, is almost a universal affection among the females of this part of the Province of Chekiang. There is scarcely a woman who has attained her 30th year, whose head (with the exception of the parietal, and occipital portion) is not perfectly bald. The affection does not appear under the age of 18 or 20, and is unaccompanied with change of colour, the rest of the hair remaining black until 50 and upwards. It is difficult to assign a cause for the prevalence of Alopecia in this place. In one of the Shetland Islands (where the affection is so common as to give rise to a saying among the inhabitants, "that there is not a hair, between a Fair Isle man and heaven") the cause has been referred to the free use of fish: the same might be suspected to exist here, were it not that the males whose diet is the same, are remarkably exempt from the affection. It cannot therefore be owing apparently to the use of fish, unless the tonsure of the male acts as a prophylactic. Chinese females spend much time at the toilet, and almost entirely confine their care to the combing and arranging of the hair. They employ a simple mucilaginous liquid, obtained by macerating the shavings of the Lien in water, which gives a gloss to the hair, but cannot from its nature

tend to produce baldness. It might be attributed to the practice of wearing the hair drawn back tightly from the forehead, but as this fashion prevailed at one time among our Western ladies, without occasioning Alopecia so far as information can be obtained, it can hardly be attributed to that cause.

POISONING BY ARSENIC.

On first arriving at Ningpo, a box of medicines of the value of sixty dollars was stolen by the coolies or boat-men. In the beginning of the year, a theft of the same kind was perpetrated on a smaller scale, but attended with serious consequences. Whilst changing residences, a man employed in removing the medicines purloined one and a-half pounds of arsenic, taking it for foreign flour. The greater part he made into *cakes*, which were caused to adhere by a small admixture of flour. *Ten* persons partook of these cakes, but happily the quantity taken was so large, that in all but one case, it acted as an emetic, and was promptly ejected from the stomach.

A poor old woman however who ate of them sparingly, died in consequence—all the others escaped, but had for some time, more or less inflammation of the stomach. The parties took all the blame to themselves, and the matter was soon dropped. Much gratitude was expressed to the physician for the relief he afforded them.

GENERAL HEALTH.

The city has been remarkably healthy during the past year. Intermittent fever, and diarrhea have chiefly prevailed, but in mild forms. The latter complaint frequently attacks foreigners in the summer season, which a few hours sailing among the islands of the Chusan archipelago is almost sure to arrest. Lichen tropicus or prickly heat is a source of much inconvenience to foreigners. Towards the close of the hot season, natives, as well as foreigners, are liable to be affected with boils.

BANDAGING THE FEET.

Ulcers are very common amongst the poor; the worst form of those that have been treated, were on the feet and legs of women. Bandaging the feet, if not the cause of ulcers, certainly prevents to a great extent their cure: they are also affected with corns and other callosities of the feet. Other evils, the result of this pernicious and cruel practice, might be detailed, if this report were intended for the perusal of professional readers. That a custom so barbarous could be imposed upon a comparatively civilized country, whose inhabitants

number by hundreds of millions, is one of the most singular facts in the history of our race, and illustrates the deference which the Chinese pay to Imperial wishes. The custom, comparatively speaking is of modern origin, and owes its existence to the whim of Leyuh, the licentious and unpopular prince of Keang-nan, whose court was in Nankin. He ruled from A. D. 961 to 976, and was subdued and finally poisoned, by the founder of the Sung dynasty. It appears that he was amusing himself in his palace, when the thought occurred to him, that he might improve the appearance of the feet of a favorite concubine. He accordingly bent her feet, so as to raise the instep into an arch, to resemble the *new moon*. The figure was much admired by the courtiers, who at once began to introduce it into their families. Soon after the province of Kiangnan again became an integral part of the Empire, from which point the new practice spread throughout all provinces and all ranks, until it became a national custom. Many lives were sacrificed by suicide. Those females whose feet had not been bound, were sacrificed by their mothers in law, and despised by their husbands, so much so that many hung themselves, or took poison. About 150 years after the origin of the practice, we find a Poet celebrating the beauty of the "Golden lilies" which he makes just six inches long; from which it would appear that six centuries ago, they were of the same size as those of the present day. According to the theory of Lord Monboddo, and Monsieur Lamarck, such continued compression for centuries should have occasioned a material alteration in the structure of Chinese feet, but nothing of the kind is observed; for until they attain their seventh or ninth year, when the painful process of bandaging commences, the feet are perfectly natural, both in size, and figure. This custom, though deeply entwined in the feelings of the people, could be abolished by a single sweep of the vermilion pencil. The present dynasty could abolish the cruel custom with less opposition, than was experienced in introducing that degrading mark of subjection the tonsure. There have been (and now are) in China those who possess the humanity and moral courage to express their dislike of the practice. Among them may be mentioned Yuen, a member of the Hanlin College, a writer of celebrity in the latter part of the last century. In the most popular of his works, entitled "the Sayings not of Confucius," he represents Prince Leyuh, as suffering in purgatory, for the introduction of such a vile custom, and awaiting with much impatience the expiration of the 700 years, which he had been condemned to suffer, before he could attain to his original state of a Priest in Sungsau;

but in profound ignorance of another punishment, which awaited him on the completion of the first period. Authentic history informs us, that a celebrated robber, during the period of anarchy which ushered in the reigning dynasty, cut off the feet of an immense number of women, and made a pyramid of them. The spirits of these women, several myriads in number, are represented by Yuen, as vociferously demanding of Heaven further chastisement upon Leyuh, whom they regarded as being the author of their sufferings, and small feet, to which the robber had an antipathy. Whereupon the prince was condemned to make a hundred myriad of shoes for those women. It may here be added that Chinese females can scarcely stand, and cannot walk without their shoes.

OPIMUM SMOKING.

Remarks on the moral, or political bearing of opium smoking are inexpedient in this place; the subject is inereally adverted to from the fact, that applications are continually made for relief, by those addicted to the dreadful habit. Indeed it is extremely difficult for a medical observer, to omit noticing a practice so fraught with painful interest to every humane mind, and so intimately connected with the physical interests of this great empire. A typographical error in last year's report made it appear, that the *tradesmen* of this department were not addicted to the vice of opium smoking; it should have said, that the *agricultural* class was the healthy portion, in consequence of their inability to procure the fatal luxury. So long as the price of the drug is kept up, the *sinews* of the empire will retain their natural power, and sustain only a reflex injury. The highest functionary in the province lately issued a proclamation against vice and immorality, by Imperial authority. Among the prohibitions was the culture of the 罂粟花 *Ying-suh-hwa*, under penalty of death, if the cultivation be not given up six months after date of the proclamation. A like penalty was threatened against all who sold, or used the article. It is cultivated to some extent in the neighbouring departments, to the south and south west, particularly in districts coterminous with the province of Fokien, where the rulers possess but little power, and want the inclination, or ability to prevent its growth. Twenty years ago, the plant grew wild in waste places; but has gradually become a staple product in many districts. From the capsules of the plant (which are procurable in the druggists' shops here) it would appear that it is the *Papaver Somniferum*; at least, it possesses affinity to the opium of commerce, and of the Pharmacopœias, and must be a

variety of the same family. The concrete juice is obtained in the same manner, and produces the same effects when smoked, though the sensations are less agreeable, and it is therefore used only by those, who cannot procure the imported article, which perhaps owes its superiority to the great care taken in its growth and preparation. A philanthropic native, deploring the effects of opium smoking on his fellow citizens, issued a handbill containing directions for overcoming the habit. The articles recommended were *Liquorice*, *Honey-suckle* flowers, and half a dozen other articles, equally inert, but sufficiently potent when the accompanying directions were followed, viz: "To refrain resolutely from smoking whilst taking the physic for ten days," if at the end of that period the appetite returned, the physic to be continued. Very few made the experiment, because it was said "the articles were so cheap and common, it could not be that they could effect a great thing." One case came under observation, in which the remedy was successful or seemingly so, for the individual, though a confirmed opium smoker, has not used the drug for four months. Acting on the hint thus given empirical remedies, addressed chiefly to the imagination. have been administered to a number of applicants, which there is reason to believe have been successful in some of the cases. Among the applicants was the *Che-hien* or mayor of Hangchow, who left his opium box, as an evidence of his anxiety to be delivered from his bondage, saying, that if the medicines he took with him failed to effect a cure, he would send for more. Several months have elapsed since his visit, during which time he has not been heard from. Several cases of infanticide, and suicide have come under notice during the past year, and are not regarded as extraordinary events by the inhabitants.

METEOROLOGICAL PHENOMENA

The climatic features of the department in which Ningpo is situated, exhibit great extremes of heat and cold. For three months in summer the heat is oppressive in the extreme. During the present season, the thermometer has ranged from 96 to 102 in the shade, for many days in succession. In winter, though the thermometer seldom falls below 22°, yet the piercing blasts of the north east monsoon (which resembles the "Bize" of Switzerland and the Harmattan of Italy) deprives the body so rapidly of its caloric, as to occasion the sensation of extreme cold. In general terms it may be said, we have a hot and a cold season, of three months each, with intervening agreeable periods of the same duration. On the 15th of last March, there

was a fall of dust at Ningpo, apparently of Volcanic origin. It fell also at the same time at Shanghai, but in greater quantities. A vessel about three hundred miles from the coast is reported to have fallen in with a quantity of pumice stone floating on the sea.* If of volcanic origin, the dust may have been wafted, the wind being fair, from one of the Volcanoes of the Japan archipelago; probably from Mount Fusi, which it is well known is subject to frequent eruptions, ejecting dust, which at Dezima has been several inches thick. The estimated altitude of Mount Fusi is 14,000 feet. At $\frac{1}{4}$ to 4 A. M., on the 4th of August 1846, there was an earthquake at Ningpo, of nearly three minutes duration. A long drought, and excessive heat was previously experienced. The atmosphere was in a highly electric state, and for some days prior to the subterranean commotion, all nature appeared stagnant. The barometer afforded no indication of any approaching change, and at the time of its occurrence, the fall was scarcely perceptible, nor was there any wind. (It may here be remarked that the barometrical variations at this station are very slight. During the whole of last winter Mr. Thom's barometer hardly ever varied more than from 29. 90. to 30°, and during the whole of this summer, it has hardly changed more than from 29. 50. to 29. 60.) The motion of the earthquake was of a rocking kind, and very uniform: causing the beams of houses to creak like the timbers of a vessel, under a press of sail, with a high sea. When the vibration was about half over, there was a loud noise, such as the rushing of a typhoon through a thick forest might be supposed to occasion: it continued for ten minutes, and moved from the south east, to north west, which was evidently the course of the earthquake itself. The tract of country where the phenomenon was experienced was about 140 miles long and 60 broad; after the earthquake, the thermometer fell to 96 being about 4 degrees; the day was hazy, and at night a small quantity of rain fell. There was but little lightning at the time or afterwards. Intelligent natives say "that in the 8th year, 7th month and 24th day of the reigning emperor, (September 1828) in this fu, Funghwa district, and Fungho neighbourhood, fire issued from a mountain called Kikia (Pencil frame.) The mountain is exceedingly steep, and quite inaccessible, and has a cone (crater?) in its side, near the summit; on that day great thunder was heard, as if in the mountain, when fire issued out of the cave, which continued

* For a more detailed account of the Phenomenon, see communications from Dr. Bellot of H. M. Ship *Helf*, and Dr. Macgowan in the Journal of the Asiatic Society of Bengal for 1846.

to blaze for more than two days, when it stopped. Ashes were thrown in all directions. Men did not know what to make of this affair!!

MEDICAL LECTURES.

Unavoidable delays have prevented thus far the carrying out of one of the professional objects, which we have ever had in view, viz: the communication of anatomical, and physiological instruction by means of lectures, to native practitioners and their students. Several native surgeons are waiting with some impatience, the arrival from Paris, of the long expected models, by which the attempt is to be made, of lecturing on the elementary principles of Medical and Surgical Science.

The chief design of professional labours in this place (and that to which it is hoped all others may be subordinate) has been the dissemination of Gospel truth, and the conversion of idolaters to the Saviour of the world.

ACKNOWLEDGEMENTS.

Thanks are due to Dr. McCartee of this city, for kindly taking charge of the hospital for a season, when otherwise operations would necessarily have been relinquished; and also to the following individuals:—

Captain BANFIELD, 11 Blankets.

M. A. A., for Medicines.

Drs. LEWELL, LITTLE and KOWAND of Philadelphia, for Books and Medicines.

To Dr. THOMPSON of New London U. S. A., for a box of Medicines, valued at 100 dollars, shipped by the *Areatus*, and daily expected.

The Publishers of the American Journal of Medical Sciences, kindly send a copy of their work to this station.

We are also favored with the N. Y. Journal of Medicine, and the American Journal of Insanity, by their respective Editors Drs. C. A. LEE and A. C. BRIGHAM.

H. B. M. Consul, R. THOM, Esq., kindly contributed to the society the sum of 50 dollars.

BRIEF STATEMENT OF THE PATIENTS TREATED AT NINGPO, FROM 1ST SEPTEMBER, 1845 TO 31ST JULY, 1846.

Intermittent Fever,.....	236
Diarrhœa,.....	167
Diseases of the skin,.....	321
Ophthalmia,.....	414
Wounds, Ulcers &c.,.....	272
Miscellaneous,.....	560

Total 1,970

Of these 1,638 were Males and 332 Females.
Ningpo, 22nd August, 1846.

REPORT OF THE DISPENSARY AT AMOY, FOR THE YEAR 1846,

BY DR. W. H. CUMMING.

MORE than a year has passed since Dr. Hepburn's departure left me in charge of the Amoy Dispensary. In the mean time the Society has appointed me to fill his place as its agent at this station, and as such I would give a brief account of the affairs of the Dispensary since June 1845.

During this period the number of patients received has been less than in the preceding year. The monthly average of entries in 1844 was 200, whereas during the past year it has been 70. Making allowance for the absence of Dr. Hepburn, there is still a decrease of 30 per cent, which is worthy of notice. And I am happy to be able to state, that with this diminution in the number of cases received and entered upon the books of the Dispensary, there have been more persons *under treatment* than in any former year. Ignorance of the language, and inexperience of the habits of the people, formerly led us to receive without hesitation, all who were not apparently incurable. Men from a distance sought our aid, and were readily admitted, who could not follow the prescribed course of treatment. Many of these did not return, and many more came for a few days only. Others, knowing that we rejected as hopeless many long standing cases, made false statements respecting the dates of the diseases. Gross falsehood of this kind was occasionally detected, but many were received in good faith whose cases were far beyond our skill. Thus were many names enrolled of persons who derived no benefit from our advice. During the last year a great change has taken place in this respect. The examination of the patients has been more carefully conducted, in order to elicit the truth from the error and confusion of their careless, inaccurate and often wilfully false representations. Cross-questioning is not more important in legal than in medical practice, and while unable from ignorance of the language, to employ this most valuable test, the diagnosis cannot be confident nor the prognosis sure. Many cases have thus been rejected, which would formerly have been admitted. Many applicants not residing in Amoy or its vicinity have been told, that unless they came to the city, nothing could be done for them. Of these some have never returned; others more anxious to be treated have spent weeks or months in Amoy. The majority of these applicants can scarcely be made to comprehend the motive of refusal; they seem to think that a little additional entreaty is alone necessary

to ensure their reception. They are often most pertinacious in their requests, and appear unable to see the folly of hoping to be cured in one or two days of long-standing disorders.

Of those admitted, many still fail to fulfil their promise of regular attendance, but in this respect there has been a great improvement. This change has been useful to all concerned. To the patient it has in many cases spared much useless suffering, while to the physician it has given many hours, which must otherwise have been wasted to no purpose. And as the study of the language has demanded and still demands much of the physician's time, it is important that none should be needlessly devoted to hopeless cases. A longer acquaintance with the people serves to show more clearly their unwillingness to undergo the long-continued treatment which many diseases require. Accustomed to consult ignorant pretenders to medical skill, they are ready to take the prescribed remedies for a few days. But if they are then conscious of no improvement, they can rarely be induced to persevere. Yet there are many exceptions to this remark and their number is constantly increasing.

Another fact of interest is, that many of those formerly treated have returned to seek remedies for new disorders, and that they frequently bring their relatives and friends for the purpose of seeking aid. Should these cases multiply, we may hope to have in Amoy a number of steadfast friends, on whom our influence may be physically and morally good.

Conjunctivitis (ocular), - - -	76	Entropium, - - - - -	8
Conjunctivitis (palpebral), - - -	37	Blenorrhagic conjunctivitis, - - -	3
Keratitis, - - - - -	80	Iritis - - - - -	56
Blepharitis, - - - - -	17	Affections of the lachrymal passages	4
Opacity of cornea, - - - - -	14	Miscellaneous affections of the eyes	17
Granulated lids, - - - - -	2	Trichiasis, - - - - -	5
Vascularity of cornea, - - - - -	11		
Pterygium, - - - - -	9		339

In more than two-thirds of the cases of Iritis, the right eye has been affected alone, and in less than one third of the cases the left eye has been alone diseased. The cases in which both eyes have suffered are only eight per cent of the whole number.

Keratitis, being the disease which offers the smallest chance of mistake, has been selected in order to show the manner in which the Chinese improve the offer of gratuitous treatment. These facts will show at the same time that much time is really wasted by the physician and patient. Of 49 cases of Keratitis admitted, 5 never returned; 16 ceased to attend after two or three days, so that they derived no benefit from the treatment; 24 remained long enough to receive

benefit varying from a slight improvement to almost entire restoration ; only 4 were discharged cured. It is due, however, to the patients to say, that of the above-mentioned 24, about one-half remained from 20 to 137 days, and we must not wonder that their patience failed after so prolonged a treatment.

Syphilis Primary, secondary, and tertiary), - - - -	90	Orchitis, - - - - -	1
Blenorrhagia, - - - -	10	Hydrocele, - - - - -	4
Epididymitis, - - - -	2	Amenorrhœa, - - - - -	1
			<hr/> 108

Of the 90 cases of Syphilis, 46 were affections of the skin, some of them of two or three years duration. The frequency and persistence of this form, and the great variety of the ulcerations of the throat are worthy of remark. I have not yet (during more than four years practice among the Chinese here), seen one case of syphilitic ulcerations of the throat. It would be an interesting inquiry whether this peculiarity is observed in India and other warm climates.

Scabies, - - - - -	60	Erysipelas, - - - - -	2
Eczema (chronic), - - - -	9	Lichen, - - - - -	1
Herpes (zoster, circinnatus, and phlyctenodes), - - - -	6	Lupus (which had completely destroyed the nose), - - -	1
Prurigo, - - - - -	5	Pityriasis, - - - - -	1
Ecchyma, - - - - -	4	Miscellaneous (of difficult diagnosis), - - - - -	8
Porrigo favosa, - - - - -	3		<hr/> 104
Impetigo, - - - - -	2		
Lepra vulgaris, - - - - -	2		

Lupus seems to be a rare affection here. The above-mentioned case is the only one I have yet seen in or near Amoy. There are some cases of diseases of the skin here, which seem entirely different from those known in Europe, and of which the elementary lesion seems different from those admitted by classic writers on this subject.

Cough (these cases have not been classified), - - - -	30	Hæmoptysis, - - - - -	3
Asthma, - - - - -	12	Laryngitis, - - - - -	1
			<hr/> 46

During the year many cases of tubercular phthisis have been observed, but as nothing could be done, their names were not recorded. There are many cases of hæmoptysis among these, but I have recorded only those that have been admitted for treatment. To-day (Sept. 15) three well-marked cases of tubercular consumption presented themselves. It is said to be more frequent among the rich than among the poor. If this be true, it probably results from the greater mortality among the children of the poor, while the superior hygienic position of the rich protracts the fatal period.

Anasarca generally succeeding intermittent fever, - - -	10	Tertian intermittent fever, -	29
Continued fevers, - - -	6	Quartan do. do., -	29
Quotidian intermittent fever, -	23	Double quartan do. do., -	1
			<hr/> 59

The quartan fevers have been treated with great success this year. No paroxysm has occurred after the fifth day of treatment; and in most cases none after the second day. Fowler's solution has been invariably employed, usually in doses of from 7 to 10 minims, given three times daily. In a few cases the dose has been increased to 15 minims. In no case has any untoward accident occurred. In two or three cases in which the bowels seemed irritated by its use, an equal quantity of laudanum was added. This completely obviated the necessity of relinquishing the medicine, and the result was equally attained. I enter into these details because many estimable practitioners avoid this remedy, and such statements as these will tend to give them confidence in this much slandered preparation.

Rheumatism, - - - -	16	Lumbago, - - - -	3
Arthritis (gout), - - -	6		<hr/>
			98

The last year has presented six cases of arthritis of which four have offered all the symptoms of the classic podagra. Two of these had been and are still addicted to the excessive consumption of ardent spirits. The other two were poor agricultural labourers, and a careful examination could elicit nothing explanatory of the origin of the disease.

Angina, - - - - -	1	Diarrhea, - - - - -	14
Gastralgia, - - - - -	4	Dysentery, - - - - -	10
Gastralgia and Pyrosis, - - -	33	Congestion of liver, - - -	3
Pyrosis, - - - - -	8	Jaundice, - - - - -	4
Indigestion, - - - - -	7	Ascites, - - - - -	5
Gastritis, - - - - -	1	Miscellaneous medical cases,	36
Enteralgia, - - - - -	4		<hr/>
Enteritis, - - - - -	1		167

These have been for the most part cases of debility following fevers. The convalescence is often very tedious. Though the Chinese pharmacopeia is rich in articles reputed tonic, the high price of those most esteemed keeps them out of the reach of the poor. The American ginseng is much inferior (in public estimation) to the Tartar or Corean plant. As all European experiments of late have been made with the American root, would it not be well to compare this with the Asiatic?

Abscesses, - - - - -	10	Enlarged parotid, - - - -	1
Ulcers, - - - - -	18	Ranula, - - - - -	1
Panaris, - - - - -	4	Meliceris, - - - - -	1
Phlegmon, - - - - -	3	Hæmorrhoids, - - - - -	1
Anthrax, - - - - -	3	Fistula in ano, - - - - -	1
Hernia, - - - - -	2	Miscellaneous surgical cases,	15
Polypus nasi, - - - - -	2		<hr/>
			62

The Abscesses here recorded are all of the more important kind, either from their situation or magnitude. As the Chinese here do not venture to use any instrument more formidable than an acupunc-

ture needle for giving issue to pus, serious evils often follow simple abscesses. Extensive *fusées* often occur, followed by atrophy of muscles and fixity of tendons. Panaris is frequent and often makes sad havoc. The cases here recorded had already gone so far as to ensure the rigidity of the fingers affected. Several cases have been treated from the commencement and have not been noted. The case of Rauula was very remarkable. Not only was there a tumour on each side of the frænum, but one near the right submaxillary gland. The former was punctured, but the patient would not allow the last to be opened. Among the miscellaneous surgical cases is one of an operation for the removal of a steatomatous tumour from the neck of a woman. The tumour was superficial and about the size of a hen's egg; the operation involved no organs of importance, yet on the second day, there was such pressure on the œsophagus and trachea that swallowing was almost impossible and breathing impracticable except in an erect position. These symptoms so unusual in superficial wounds of the neck, were relieved by a large dose of croton oil and did not return. It is an incident worthy of note from its rarity in such cases.

P. S.—Dr. Cumming is now absent on a visit to America, and the Dispensary temporarily closed.

TO THE COMMITTEE AND FRIENDS OF THE
MEDICAL MISSIONARY SOCIETY, HONGKONG,

COMMUNICATED BY BENJAMIN HOBSON, M. B. LONDON,

Member of the College of Surgeons.

GENTLEMEN,—My letter to the Secretary, dated July 1845, informed the Society of the arrangements I had been able to make for the conducting of this hospital during my absence in England.

The Rev. V. Stanton, kindly took charge of the premises, disbursed in the most careful manner the moneys for the monthly expenses of the hospital, and by a judicious superintendence promoted in many ways the prosperity of the institution.

It is I believe from a representation sent in by Mr. Stanton, that the local government of Hongkong has given a grant of \$300 a year, to defray the expenses incurred by the frequent cases of injury and loathsome disease met with on the public roads by the police, to which the hospital has often afforded an asylum, while in other cases

received too late for cure, the hospital funds have been necessarily expended to inter the friendless dead.

I have been truly rejoiced to find that the hospital has not been obliged from want of medical attendance to close its doors for even a single day, since it was first opened in June 1843. Many indeed have been the changes during my absence, which are painful to refer to. Two professional brethren who took the deepest interest in this institution, and who generously came forward to relieve me of my hospital charge, are now in the Providence of God numbered with the dead. Alfred Tucker of the *Minden's* Hospital, and Francis Dill, Colonial Surgeon, were both severe losses to this colony, and there are many friends yet remaining who sincerely deplore their sudden and unexpected removal from our midst. I can only say I acknowledge and remember their disinterested kindness and valuable assistance to myself with much feeling and gratitude.

It becomes me also not to forget the long continued and disinterested services which Dr. Balfour has so cheerfully rendered to this Institution since the demise of Drs. Tucker and Dill. From a pure, benevolent regard to suffering humanity, Dr. Balfour regularly attended this hospital to give his advice to all that applied, which demands from me and all the friends of the Society a public expression of our thanks.

For the four years this hospital has been in operation, 12,139 patients have been registered on the books, chiefly men and children from the colony, and from the villages and towns on the main land who have often come long distances, paying their own expenses going and coming, purposely to be healed. The numbers have not been so great as at Shanghai and Canton, the native population here being smaller and more scattered, but in no hospital yet established in China have there been more in-patients, or more serious cases received. Of course the non-residence of a medical officer for two years has been a disadvantage to the Institution, and from this cause, and also from less sickness prevailing in the colony, the number of applicants has been reduced. The applicants for medical aid are chiefly of the poorer class, and in many instances beyond the limits of surgical skill. From examining the books I find that cases of severe contusion, wounds and ulcers have been frequent. Of cutaneous diseases, Psora, Psoriasis, Eczema, Lichen and Leprosy have been the most common. Fluxes and Chronic diseases of the absorbing and secreting glands, and different forms of fever, periodic and remittent, have been the principal and most important diseases of the internal organs and gen-

eral system. But the list of patients plainly shews a diminution in the amount of fever cases as compared with the years 1843-44, so that Hongkong, especially the west end of Victoria, is now regarded as a very healthy settlement by the Chinese. Disorders of the visual organs both in this and in all the hospitals on the coast have been, by far, of the most frequent occurrence. And it is a remarkable fact among other strange and peculiar characteristics of the Chinese, that diseases of the eye should be so common and so universally prevailing among them, and that for so long a period this nation should continue ignorant of their nature and mode of cure. For example, the cornea, the transparent part of the eye is without a name to describe it. Cataract is quite unknown to be an opacity of the crystalline lens or its capsule, and the whole internal structure of this admirable piece of mechanism is grossly misunderstood, arising doubtless from want of anatomical knowledge. And so long as it is considered unfilial and wicked to make any breach or wound upon the dead, there is not much hope that this obstacle to improvement will be removed. It is singular however that the Chinese medical practitioners, in their attempts to cure these common ophthalmic diseases, did not hit upon the idea of expanding their knowledge by the study of comparative anatomy. But no. All study of animated nature is neglected and despised; error is preferred to truth, and the ignorant sayings of their ancient literati, before the splendid discoveries of modern experimental science. The time however will come when this abject deference of the Chinese to the wisdom of their sages, this slavish adherence to ancient custom, and dislike to all innovation and change (for it is nothing less than a state of intellectual bondage), must give way to the onward march and superior light of true science and religion. Dark superstition and spiritual ignorance at present rests upon the people; the free exercise of thought and intellect is suspended, and all moral improvement prevented by the withering, benumbing influence of a base idolatry. To raise them from this state is surely a most worthy object of benevolence and mercy. And if we are enlightened and blessed with the knowledge of Christianity, we shall doubtless feel it a pleasure and a privilege to do all we can to extend similar advantages to the innumerable heathen people around us. The liberalizing influence of a Christian education and the benevolent operations of Missionary hospitals are worthy of all encouragement and patronage; but it becomes us all to remember that it is only by the power of Divine Truth that any great change in the moral and intellectual improvement of this people can be effected.

You will pardon me, Gentlemen, for introducing these sentiments in this short report. It is simply for the purpose of removing any false impression that some may entertain of the indispensable, reforming nature of Medical Practice among the Chinese : and also to afford me a public opportunity of declaring my opinion, that Medical Missions are only valuable in my eyes as they directly promote the extension of Christianity. For no other object surely than this, the noblest of all, could men be found willing to forfeit all secular advantages, and to come hither, just with a bare measure of support, to devote themselves to the service of the Chinese. And yet I have heard it said that the only hope of revolutionizing the moral, intellectual and social condition of the Chinese, is by medical practice and education. I think they are very important and very desirable among a people so exclusive and prejudiced as the Chinese are proverbially known to be ; at the same time let us not limit the Divine power, but subordinate all such benevolent efforts to the fulfilling of our Saviour's great command, to teach the Gospel to all nations.

There have been no sectarian views or national prejudices disseminated in this hospital, but from its first opening to the present time, it has been made to combine the two-fold character of a benevolent and religious institution. I have sought to sustain the genius of Christianity by works of mercy, kindness and charity. Religious exercises have been conducted every day in the Canton dialect in the morning, and in Fok-keen or Te-chew in the evening. From these, and from the religious books distributed, a large amount of information has been communicated, not only to the patients but also to their fellow villagers and townsmen, on their return home. A few have expressed a concern to know more of these new doctrines, and some have been willing to become Christians, but without sufficient knowledge to justify Baptism, with the exception of one, whose views and knowledge of Divine Truth are more satisfactory. It is doubtless discouraging to see so little fruit of one's labors : but to prevent a hasty judgment that all such efforts are useless, I beg to state that the uneducated class of the people and the variety of dialects that we meet with here, together with the exceeding apathy and indolence of the native mind, are great obstacles to a ready intelligibility and appreciation of the instruction imparted.

I have now to state in a few words that, owing to circumstances that have transpired since my return hither, I feel it my duty to resign my charge of this hospital. The circumstances are simply these. The London Missionary Society, whose agent I am, is desi-

rous of re-establishing its Mission at Canton, where there is no English Missionary stationed, nor has there been, permanently, since the death of Dr. Morrison. Medical Missions having a natural tendency to disarm prejudice and conciliate the good will of the natives, there is no locality more desirable for their peaceful and benevolent operations than that city. Much undeserved odium and obloquy have been cast upon the character of foreigners, especially the English, alike injurious to our good name and holy religion, which doubtless we should be rejoiced to see done away, though it is not easy to say how these bad impressions and irritated feelings are to be removed. With the blessing of God I have confidence that moral means judiciously applied will effect what hostilities and arms can never accomplish. These latter may be overruled for good, but it is not in their nature to conciliate angry feelings!

Having stated the above, it only remains for me to say, that I have received instructions to *endeavour* in a quiet and unobtrusive manner, by friendly intercourse with the people and healing the sick, to obtain a permanent locality in the midst of the Chinese in Canton, and so prepare the way for other English Missionaries to settle there. With the present hostile feelings and their strong dislike to rent houses to foreigners, I dare not be sanguine of certain success. It appears, however, my duty to try, and I have already made arrangements through the kindness of a friend to rent part of his house till I can meet with a more suitable and permanent residence in another part of the suburbs.

An offer has been made by the Committee to Dr. BALFOUR to take charge of these premises, but at present he cannot clearly see it to be his duty to accept of the offer, but kindly proposes to come and visit the sick every day, as before, for a few months to come; after which I trust some permanent arrangement can be entered into by the Committee, to the mutual satisfaction of the friends and supporters of this useful charity in Hongkong.

The property belonging to the Hospital—with a donation of £86 18s. 0d. from "A Friend to the Medical Missionary Society," through Rear Admiral Hope, and transmitted to me by the London Missionary Society—I shall hand over to the Committee of Management.

The usual expenses for each month have been for

Superintendent,.....	\$ 5
Dispensary Coolie,	6
Water Carrier.....	5
Watchman	5
Incidental Expenses of the Dispensary, as, Leeches, } Pork-fat, Yellow-wax, Paper, &c., from \$3 to }	5

For aiding poor destitute in-patients (of which the number is not small), 30 copper cash, (about the value of a penny) to 10 or 14 patients each day, from 9 to 12 dollars a month.

The whole expenses, including an allowance for Native assistants, have amounted on a general average to \$50 a month.

I beg to say a few words, before I close this report, on the Medical School which I had hoped to be able to form here. When I proposed the plan to the Medico-Chirurgical Society, it met with a warm reception, and the members pledged themselves to give the utmost assistance in every possible way to the formation of such a school; but two of the most active members have been removed by death, and since then the Society has ceased to exist. The boys I had mainly depended upon to receive medical instruction, are now in America and England, and those remaining in Hongkong, who are sufficiently advanced to be benefited by it, were previously engaged for other pursuits. The moneys I have collected from persons in England, (chiefly personal friends) amount to about £350, part of which has been paid into the hands of the Treasurer of the London Missionary Society; part into Barclay and Bevens' Bank by the Chinese Association in London, and the remainder into the Oriental Bank of this place, the sum being far short of what would be required to carry the original project into effect. From these causes, and from unexpected changes in my own plans, I have been necessarily obliged to abandon the formation of the proposed school. I do not, however, abandon the hope of its practicability some future day, and in the mean time, I have decided to appropriate those donations intended for general use, to the fitting up of an Hospital in Canton—and those which were given specially for education, to that purpose on a modified plan. The total receipts and expenditure of the above, I shall faithfully account for to my subscribers in the proper time.

For the local aid I have formerly received from this Society, first at Macao and afterwards here, to assist me in practising among the Chinese, as a Medical Missionary, I desire to return my sincere thanks. I do not leave this hospital without some regret, nor without hope that one will soon be found to fill my place, who will carry on its varied operations, in a manner more efficient and more worthy of patronage than my own has been.

With cordial good wishes for the increasing prosperity and usefulness of the Medical Missionary Society in China.—I remain, gentlemen, respectfully yours.

BENJAMIN HOBSON.

Chinese Hospital, Hongkong, 1st December, 1847.

ART III. *An Address to the foreign Residents in China, warning them against the use of beef as an article of food.* By the native Scholars and Gentry of Shánghai. Translated for the Repository, by Z. Z.

We have heard that the people of Great Britain and other honorable nations (residing in China), do all reverently, with the utmost degree of sincerity, worship and serve the High Ruler¹; just as in the Central Flowery land, also, there are indeed none who do not serve the High Ruler. Those who serve the High Ruler ought to conform to his will², love all that he loves, and hate also all that he hates. This may be called, conforming to Heaven³. Not to do thus is to rebel against Heaven; than which no sin can be greater.

The love of life (or caring for its preservation) is an attribute of the High Ruler; those, therefore, who entirely conform to the will of Heaven, in like manner never do not love life and hate death⁴. Now in this loving of life and hating of death all men are alike, and so also are men and all other beings⁵.

In all the world it is only the perfectly sincere who are able to perform perfectly all that is required by the dictates of their nature; when able to do this for themselves, they can then perform the same for all other men and for all other beings, so as not really to deviate from [the dictates of] nature⁶.

But we need not stop here to speak of Heaven's love to man and its care for his life, since man is the most intelligent of all beings, and the life of even the smallest of these Heaven never does not love. This is what is meant by the attribute, "the love of life."

If we speak of other beings in regard to the finer qualities, such as benevolence, justice, propriety, and wisdom, they are not the same as man; but in regard to the grosser qualities, such as perception and emotion, they are not in the early stages of life at all different from man.

When Mencius disputed with *Kautsz* regarding nature at birth, he did not say that man at his birth was endowed with passions different from those of other beings, but only that there was a different principle in their nature⁷.

This word nature (*Sing* 性) is composed of two others, *life* and *heart* (*Sang* 心 and *Sin* 心); hence we know that care or regard for life is a part of the very nature of all beings. And this is the Heavenly principles.

But as beings are of different grades, some great and others small, so the love or regard should be of different degrees. Among the ancients, the horse, the ox, the sheep, the fowl, the dog and the swine were regarded as domestic animals, which men ought to rear ; or in other words, these six kinds of animals are those which men ought to feed and nourish

Now though all beings in the world ought to be fed, so that they may be quietly preserved, in accordance with the purpose of Heaven and Earth in creating and providing for them ; yet among them distinctions are to be made. Fowls and pigs are animals which men have always eaten. But the dog, being a trusty animal, is not to be eaten. So the horse, being faithful, and the sheep dutiful, are not to be eaten. The ox likewise, which is employed in agriculture to supply the place of human strength and to provide for man's support, has merits that cannot be surpassed. Why then should he be eaten ?

There are, however, in China, occasions on which the use of the slaughtered ox is indispensable ; but it is so only when the great sacrifices are to be offered ; which heavy penalties, as a warning against rashly killing him, are to be inflicted upon those who may presume to do so on their own private accounts. Of all animals, which our Sacred Books forbid men to kill, without cause, the ox is the most important.

But with the people of your honorable nations, since you have no use for the ox on sacrificial occasions, it is never necessary to kill him. Yet we have heard, that, among your officers and merchants, beef is considered as an indispensable article of daily food. Moreover according to what we have heard, your method of slaughtering him is widely different from that in China. A hole is dug in the ground, and the animal's feet are so placed therein, that he cannot move at all ; and then the butcher, with a heavy bludgeon, gives him such a blow on the top of his head as at once to destroy his life. When the ox is about to be killed, and knows that he must die, his tears flow like rain ; and his appearance is such as human eyes cannot bear to see, and his groans such as human ears cannot endure to hear. And yet this is done by all and that day by day !

Now in the single port of Shánghái the number of oxen slaughtered each day cannot be less than several hundred. But if we were to take in the whole number, at the five ports, it would be innumerable !

Oh alas ! All men have one and the same heart. This heart has one and the same principle of reason. And this principle of reason

is Heaven¹⁰. Shall man, then, act in conformity with heaven and show regard to the life of the beast? Or, shall he, rebelling against Heaven, destroy that life.

In China there are severe laws prohibiting the slaughter of the ox, and printed essays warning men against eating the flesh of oxen and dogs. These we need not here repeat. But considering the practical habits of the gentlemen of several foreign nations, who consume many hundred times more beef than is clandestinely used by our own people, we could not but put forth this address, earnestly hoping that you will conform to the pleasure of Heaven, show regard to life and spare the ox! Of other animals you can use for food whatever and as many as you please. Thus regarding the life of this animal, is doubtless one of the ways in which may be manifested your reverence of the High Ruler!

So far I have followed the native gentry of Shánghái. The copy of the Address before me is without date and signature, yet evidently a veritable one, internal and external evidence warranting it being so considered. In itself, as it regards the particular object for which it was intended, it is worthless, a pitiful exhibition of the childish folly of the wise men of China. Indirectly, however, the paper has interest, and I have marked several parts by inserting figures as given above.

1. Here we have the astounding announcement, that the inhabitants of Christendom and pagan China all worship one and the same Being! The original runs thus: *Wan Ta Ying kwoh, kih koh kwí kwoh, kiái kih k'í shing king fung sz' Sháng tí; tsih Chung Hwá yih twán wú puh king Sháng tí ché*: 聞大英國及各貴國皆極其誠敬奉事上帝卽中華亦斷無不敬上帝者。

Recently, and in an official document, in a translation of a dispatch from the imperial commissioner, Kíying, his excellency is represented as using the following language, "*God is my witness*," &c. The document, to which I refer, was published in one of the Hong-kong newspapers, in November or December of 1847, if I rightly remember, and was translated by the Rev. Mr. Gatzlaff. I do not know what was the Chinese word or phrase used by Kíying for the Deity; but presume it was the same phrase which I have translated above by the words, "*High Ruler*." If so, then we have the translator of Kíying's dispatch abetting and sanctioning the gentry of

Shánghái in their strange assertion, that all China and Christendom worship and serve one and the same God—than which nothing can be more false.

2. The word which I have here translated *will* is *sin*, 心, literally the heart: the whole phrase is *tí sin*, 帝心, Ruler's heart: I have rendered it "*his will*," substituting the pronoun for the noun, and giving "will" as the proper meaning of the word "heart" in this connection.

3. "Conforming to Heaven," in the original is *Shun t'ien* 順天. Here the subject appears under an appellative different from that in the two preceding notes; but the sense is the same. "High Ruler" in the first, "Ruler" in the second, and "Heaven" all refer to and designate one and the same Being, whether real or imaginary.

4. By what is here said it is plain that "the High Ruler" and "Heaven" are synonymous, and denote a Being supposed to possess moral qualities capable of loving, hating, &c.

5. This "putting men and all other beings" on an equality with Heaven, the High Ruler, is true Chinese philosophy, bathos, or whatever else it may be called.

6, 7, 8. For all that the Chinese sages, and the modern gentry after them, have written about "*nature*," "*the principle of Heaven*," &c., &c., the reader is referred to the Chung Yung, and other Chinese Classics. The passage referred to, in the paragraph, ending with the words, "heavenly nature," will be found in sec. 22. of the Chung Yung; but in quoting it the gentry have slightly altered the phraseology.

9 "Heaven and earth" are here coupled as the great parents of all things. Of course the honor and reverence due to Heaven are equally due to Earth. But enough. Let those whom it concerns see to it, that the minds of the learned gentry of the self-styled "Celestial Empire" are disabused in this matter. If in any way they have had reason to suppose that they themselves and foreigners worship the same Being or Beings, let it be so no longer.

Z. Z.

ART. IV. *Journal of Occurrences; nautical observation; communication from Su; notice from the British consulate.*

WE are indebted to Captain Ager of the *Earl of Clare*, for the following notice of a dangerous reef. It is most desirable that all commanders of vessels should communicate whatever similar discoveries they make, as they may thereby be the means of saving both life and property of much value.—Ed H. R.

The ship *Earl of Clare* from Bombay towards China, on the 31st March last, at noon, being in lat. 17.50 N., and lon. 124.40 E., discovered shoal water alongside, and saw the bottom distinctly about 20 yards from the ship; large white shells and dark coloured rock.

Immediately under the ship apparently no bottom, and the water not discoloured, as it was over the shoal.

From the nature of the bottom having been seen so very distinctly, I cannot but pronounce it most dangerous, being immediately in the fair track for ships bound through the Pacific Ocean, from the Pellew Islands towards the North Bashees.

The position of the danger may be considered correctly ascertained, as we had sights for latitude at noon, by three good instruments, as also for longitude, the chronometers being found correct on making the Bashees and Lemna Islands, in a run of five and eight days respectively, after seeing the shoal.

On R. Blanchford & Co.'s general outline chart for 1843, is marked "Lord Anson's Shoal," being nearly in the latitude and longitude of the one above named. There must have been some reason for marking it down, although I can find no mention of it anywhere else.

I must remark that so satisfied am I of its position and existence, that there is no other danger, for which I would keep a better look-out, or give a wider berth in passing.

(Signed) M. AGER.

Victoria Hongkong, 8th May, 1841.

From the China Mail, May 11th 1848.

Seu, High Imperial Commissioner &c., &c., sends the following communication;

The late High Imperial Commissioner, Keying, presented a memorial to the Throne, requesting that the same rate of Transit Duties on Calicoes might be levied at the Pih-sin Custom House in Chekeang, as at Heu-shoo, which is in the neighbourhood. To this application the Imperial reply was, "Let the Board of Revenue deliberate and report on this subject. Respect this!"

I now received a communication from the Board, stating that every description of Foreign Cotton Manufactures, paid at the Heu-shoo Custom House 2 mace 2 candareens per hundred catties, or per pecul weight, whilst 1-2 mace were paid per piece at Pih-sin. Since the difference in the amount is very considerable, the tariff of duties on Calicoes at Pih-sin ought, as proposed, to be the same as that at the Heu-shoo Custom House in the neighbourhood, in order to equalize the rate of duties levied.

To this representation an Imperial reply was received, saying, "Let it be done as proposed. Respect this!"

Whilst transmitting this information to the Superintendent of the Pih-sin Custom House, I thought it my duty to submit it also for the consideration of the Honourable Envoy, and wish you much happiness, addressing the same, To His Excellency, Her Britannic Majesty's Plenipotentiary, Samuel George Bonham, Esq., &c., &c.,

Taoukwang 28th year, 3d month, 26th day, (20th April 1843.)

(True Translation)

CHARLES GUTZLAFF, *Chinese Secretary.*

The following notice was lately issued from the British consulate at Canton.

The Provincial Government having violated and set at nought the 5th article of the Treaty of Nanking, and having sent a positive denial of reparation to the remonstrances and requisitions of the undersigned H. B. M. Officiating Consul at this port, he is constrained to request that all British merchants having duties and tonnage dues to pay into the Imperial Customs will withhold the same pending the pleasure of H. M. Plenipotentiary, to whom the points at issue have been referred.

ADAM W. ELSLIE, *H. M. Officiating Consul.*

British Consulate Canton, May 10th, 1848

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